

NEW SERIES
VOLUME XXXVIII. No. 23

Dr. L. B. Campbell of Canton is in urgent need of the address of Rev. W. L. Grafton.

Sunday morning at Clinton the commencement sermon for Mississippi College and Hillman College was preached by Dr. T. Luther Holcomb, of Nashville, Tenn., Executive Secretary of the Sunday School Board. It was a particularly happy occasion. I think I have never seen a larger attendance at commencement. The Baptist church, including the galleries was full. The faculties of the two schools filled a large tier of seats; the graduating classes occupied a large section in the front center. Friends came from far and near. The two presidents occupied the pulpit with the preacher. The music was appropriate, worshipful and well rendered. The preacher gave us a real sermon. It was not an address, nor a lecture, but a sermon with passion and power. His text was taken from Ezra 8:28-29, "Ye are holy unto the Lord; the vessels are holy also . . . Watch ye and keep them until ye weigh them before the chief of the priests and the Levites and the chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the Lord." He talked about consecration and accountability, a life lived under the hand of God. It is evident that he can be and is at the same time a great preacher and a great executive.

Sparks and Splinters

W. A. Murray welcomed ten new members at East Moss Point in a meeting recently closed.

Pastor Alexander Best reports a good meeting at Gentilly church in New Orleans in which Dr. F. K. Horton of Magnolia preached. The church will conduct a daily vacation Bible school beginning June 15.

It is time for the daily liquor sheets to editorialize on the killing of revenue officers by illicit liquor sellers. Jno. R. Foster was killed a few days since by a liquor runner in Indiana, and it is too late to lay it to prohibition.

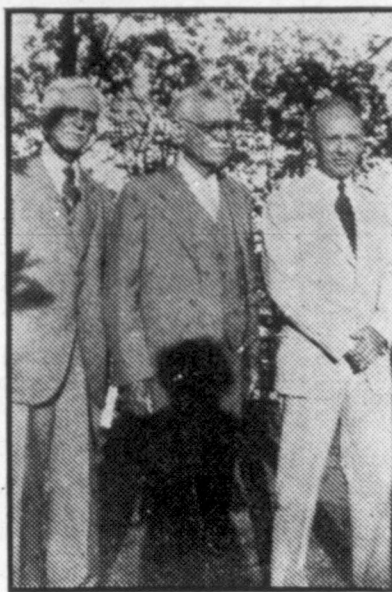
Rev. Lester E. Nicholson of Philadelphia held a revival at Deemer church, May 18-24. Twelve additions, all adults over 21 years old, most of them over 35; 10 by baptism and two by letter. R. H. Whittington, pastor of Trinity Church, New Orleans, and student of B. B. I., conducted the meeting. Brother Nicholson conducted the song services.

On May 6, 1936, Bunker Hill Church, Marion County, lost a faithful charter member and a loyal deacon in the passing of brother William M. Evans. He was eighty years of age. He loved the church and the Baptist program. He is survived by a wife and nine children. With the board of deacons acting as pall bearers and the pastor officiating funeral services were conducted in Bunker Hill Church, and the body laid in Bunker Hill Cemetery.—H. D. Jordan.

Extra copies of the Centennial Issue of the Baptist Standard will be sold at the following prices. They may be ordered direct from the Baptist Standard office, 709 Burt Building, Dallas, Texas, or through any Baptist church in Texas. Single copies, brown leatherette binding with gold lettering, \$1.00 each; single copies, white enamel paper binding, 25c each; 10 to 50 copies, 20c each; 50 to 100 copies 15c each; 100 copies or more, 10c each.

The Baptist Record was in error in a recent announcement with reference to the call of a pastor by the church at Collins. We are now informed that the church recently called W. L. Day of Jackson and he has accepted to begin June 1st. Brother Day has been for some time pastor's assistant in First Church, Jackson, and has endeared himself to the whole congregation and to many other friends by his faithful and efficient service. He was examined for ordination in The Baptist Record office last week by a council composed of preachers in Jackson. He commended himself most highly to them by an excellent examination and was recommended to the church for ordination, and was ordained on Wednesday night of last week. He is a native of Mississippi, converted at 15 at Brookhaven, went to the Southwestern Seminary and has served as pastor's assistant in Texas and Mississippi. The Collins church will find in him a faithful servant and capable leader.

It seems likely that people who do not use alcohol as a beverage will in self-defense have to take out insurance only in companies which refuse insurance to people who use intoxicants. While many are rejected now by the companies because of excessive use of alcohol, many companies are apparently less strict in their requirements as to drinking. Nearly half of these applying for insurance now use liquor as compared with less than one-fourth in 1932. Certainly people who do not drink ought not to be penalized by having to pay the same premium as those who do drink. Of course many are rejected because of "heavy alcoholic indulgence." The number rejected on this account, under 30 years of age, is nearly three times what it was four years ago, according to a statement sent out by the Northwestern National Life Insurance Co. The increase is not so great among older men, because they grew up under prohibition. This failure to secure insurance must be counted among the costs of the prohibition repeal. "What fools these mortals be!"



Founder's Day, May 2nd, brought together at Blue Mountain College the three living presidents of the college. Left to right: Dr. W. T. Lowrey, president for 27 years and also has been president of Mississippi College, Gulf Coast Military Academy, and Clarke College; Dr. B. G. Lowrey, and the present president, Dr. Lawrence T. Lowrey.

—BR—

Miss Mallory from Birmingham brightened the offices at Baptist Headquarters Monday as she came by and joined Miss Traylor and Miss Robinson for a swing around the state, attending the district W. M. U. Conventions.

Rev. Geo. W. Wise becomes Executive Secretary of the Kansas Baptist Convention.

Stetson University in Florida had 100 in the graduating class, of whom 51 are from Florida and 49 are from 15 other states.

In the light of all the facts we had, we did not believe it wise to establish the proposed bureau, and so expressed our opinion several months ago, but we do protest the treatment accorded by the Convention to the committee which had been created by the Convention a year ago and charged with making a report to the Convention. It is one thing to table a matter proposed in the Convention, and we think quite another thing to table a matter which the Convention itself has authorized to be brought before it, and allow no opportunity for discussion.

The Baptist Courier carries a good picture of Rev. W. H. Morgan, the new vice-president of Coker College.

There are 170 applicants for degrees at Howard College, including those expecting to finish at the close of the summer school.

J. E. Dillard, Jr., was recently ordained by Southside Church in Birmingham, of which his father is pastor. He preaches at Bardstown Junction while attending the Louisville Seminary.

The liquor dealers who advertise that a man should quit drinking just before he gets drunk, know if they know anything, that the poor wretch doesn't know when he is drunk.

In April I accepted the appointment of associate secretary of the Baptist Brotherhood of the South. I was influenced in this by the conviction that there is a decided awakening among the men of our churches, and that no other department of our denominational life presents quite so great a challenge as does the Brotherhood. Our chief, in fact our only purpose, is to make available to our pastors the manhood and the manpower of our churches; and to this end we place our services at their disposal. It will be my personal pleasure to serve wherever I can render a service. Until the middle of July, I may be reached at the Hotel Chisca, Memphis, Tennessee. My permanent address will be published later.—Lawson H. Cooke.

Dr. Taylor, editor of the Baptist and Reflector, had an editorial last week on the "Social Service Bureau." He is one of several who seem to be under the delusion that the committee recommended a "social service bureau." Of course the report brought no such recommendation. But a great many people thought that was what they were voting against.

Rev. Sam R. Gordon of Amite, City, La., preached the baccalaureate sermon for Louisiana College May 24.

Dr. and Mrs. Maddy and Dr. and Mrs. Scarborough sailed from New York May 23 for an evangelistic tour of South America.

Dr. H. P. Hurt began a meeting in Union Ave. Church, Memphis, of which he is pastor, last Sunday. He is assisted by Dr. J. R. Sampey.

Rev. Leo Green, one of our Mississippians at the Louisville Seminary, recently conducted a young people's revival in East Baptist Church, Louisville.

First Church, Vicksburg, has called Wallace R. Rogers of Hope, Arkansas, and has received his acceptance. Mississippians will give him a genuine welcome.

There were 22 additions to the Leakesville church in a meeting in which Dr. L. B. Campbell preached and J. H. Smith of Louisiana led the singing.

Dr. Storer says in The Religious Herald: "About the only thing overlooked in the Social Service Commission report was condemning the use of tobacco. We have too many juicers, puffers and camel-ites to do that, gracefully." Now you know why some brethren didn't want the work of the commission enlarged.

Pastor Horatio Mitchell preached in a meeting of great spiritual power in Central Church, New Orleans, lasting 16 days. There were 42 additions, thirty of them by baptism. Many grown people were saved, some whole families. In a two years' pastorate here brother Mitchell has welcomed 279 new members, 110 of them coming by baptism.

It is said that at the General Methodist Conference recently in Cleveland, Ohio, prohibition was dealt with in the usual trenchant style. Mrs. Roosevelt, wife of the President, was scored publicly for her influence upon the young women of the country regarding the practice of total abstinence. The general conference voted not to meet in any city where there are not hotel accommodations of the dry sort to care for the entire membership of the conference.

A program of sacred and gospel music is presented over radio station WDSU at New Orleans by the Gospel Choir every Sunday morning from 8:30 to 9, 1250 kilocycles, directed by J. Herrick Hall of First Church, New Orleans. The Gospel Choir program emphasizes the praise and devotion of sacred anthems, the spirit and power of gospel songs, and the authority and truth of the Bible. A brief evangelistic and scriptural sermon is a part of every broadcast. Dr. A. E. Tibbs of B. B. I. was a guest speaker recently. Dr. John A. Huff, pastor of the First Baptist Church of New Orleans, will speak on this program during the summer months.

Mr. D. L. Brown of Kosciusko passed away last week after a lingering illness. He was one of the most useful laymen in Mississippi. He was superintendent of the Kosciusko Sunday school for 25 years, and deacon in the church for perhaps the same period. There was not an interest of the kingdom which did not elicit his support. He loved the Lord and had great joy in sharing in all His work. Until his illness prevented, he was found in all groups of his brethren who planned for the progress of the Lord's work. His wife preceded him to the Father's house by a year. He leaves a son and daughter, both of Kosciusko. The funeral service was conducted by his pastor, brother A. T. Cinnamond, assisted by brethren W. A. Roper and H. P. Hurt.

Dr. J. F. Sellers passed away at his home in Atlanta recently. He is remembered by friends as the head of the Chemistry Department in Mississippi College many years ago. He was the son of Dr. Sellers of Starkville who was both pastor and president of a girls' college at Starkville. Prof. Sellers was an alumnus of the University of Mississippi where this writer was closely associated with him. After teaching in Mississippi College he went to be head of the Chemistry Department in Mercer University. A few years ago he went to Oglethorpe University in Atlanta.

THE FAITH OF A SOUTHERN BAPTIST

President John R. Sampey

I believe in the God of our fathers, the God of Abraham and Moses, of Isaiah and Paul, the God of Furman and Mercer, of Boyce and Broadus, the God of Carroll and Gambrell, of Mullins and Robertson. He is infinite in wisdom and power and boundless in grace and love. Justice is the foundation of his throne, but he is rich in mercy. He never fails his people nor forsakes them. No one can pluck them out of his hand. He is "a God merciful and gracious, slow to anger, and abundant in lovingkindness and truth; keeping lovingkindness for thousands, forgiving iniquity and transgression and sin." Human language cannot fully express the goodness of our God. "I believe in God the father, maker of heaven and earth."

I believe in the Son of God, "who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient unto death, yea, the death of the cross."

The Suffering Servant

Our Lord Jesus found in the Suffering Servant of Isaiah a prophecy of himself and his death and resurrection. The Apostles found no language more appropriate to describe the significance of our Lord's suffering on our behalf than the words of the ancient prophet: "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." The Son of God suffered in our stead. He gave his life a ransom for many. He bore our sins in his own body on the tree. What a wonderful Saviour we have in Jesus!

I believe that God for Christ's sake has forgiven my sins. No wonder the millions of angels round about the throne say with a great voice, "Worthy is the Lamb that hath been slain to receive the power, the riches, and wisdom, and might, and honor, and glory and blessing." Well may every created thing in the universe exclaim, "Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory and the dominion, for ever and ever."

I believe in the Holy Ghost, the third person in the blessed Trinity, who regenerates and sanctifies the believer. He not only gave us the new life in Christ but nourishes it, and helps us as our teacher and comforter. He makes of our bodies a sanctuary of God. He assures us that we are children of God, heirs of God and joint-heirs with Christ. The Holy Spirit helps our infirmity; "for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered." Well may Paul affirm, "If any man hath not the Spirit of Christ, he is none of his."

I believe that the Holy Spirit is ready to come with power into the life of the believer who cleanses his heart and longs to win others to Christ. I believe that the Spirit will fall upon an assembly who are waiting and longing for power to bear witness to the saving grace of the Lord Jesus. Pentecost was repeated in the house of Cornelius. The Spirit still falls upon praying groups who confess their sins and pray for power on high to win the lost men to the Saviour. This great Convention needs the baptism of the Spirit, and every pastor and teacher needs to be filled with the Holy Spirit as he presses the claims of Christ on lost men.

I believe in the holy Scriptures of the Old and New Testament as a revelation from God. Holy men spake as they were borne along by the Holy Spirit. The Bible differs from all other books, however valuable these may be. The Spirit of God guided the men who wrote the

various books of the Bible in a unique manner, so that these writings are indeed God-breathed. In them we have messages in many portions and in many styles, but God speaks to us through them all. Of course, the supreme revelation comes through the Son of God and through the Apostles who interpreted the significance of his death and his resurrection. I believe that the holy Scriptures are trustworthy and authoritative, because the authors were inspired.

I challenged Southern Baptists a year ago to read with me during the twelve months just closing the last twenty-seven chapters of Isaiah ten times and the Epistle to the Ephesians forty times. I have received letters from men and women from all parts of the Convention territory announcing the completion of this delightful task. If a million Southern Baptists had filled their minds and hearts with these great books of Scripture, revival fires would be burning throughout our Southland. The incoming tide of unbelief and pagan morals would not have deluged our churches and rendered impotent our testimony to the Christian way of living. If we still claim that we believe the Bible to be the Word of God, let us keep its pages open in all our homes and fill our minds and hearts with its clear call to holy living and its beautiful promises for this world and the world to come.

The Bride

I believe in the church of the living God, the body of which Christ is the head, the bride, the wife of the Lamb, to whom it is given to array herself in fine linen, bright and pure, and the fine linen is the righteous acts of the saints.

The Old Testament prophet pictured the relation of Jehovah and his people as that of husband and wife. Addressing Zion he says, "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." The inspired seer issues a call to God's people, "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city." Addressing the people who had not been faithful to their God, he exclaims, "The reproach of thy widowhood shalt thou remember no more. For thy Maker is thy husband; Jehovah of hosts is his name; and the Holy One of Israel is thy Redeemer; the God of the whole earth shall he be called. For Jehovah hath called thee as a wife forsaken and grieved in spirit, even a wife of youth, when she is cast off, said thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In overflowing wrath I hid my face from thee for a moment; but with everlasting lovingkindness will I have mercy on thee, saith the Lord thy Redeemer." It is to this bride of the Lord to whom the prophet calls, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, darkness covers the earth, and gross darkness the peoples; but the Lord will arise upon thee, and his glory shall be seen upon thee. And nations shall come to thy light, and kings to the brightness of thy rising."

Paul recurs to the image of the marriage relation in describing the love of Christ for his Church in the Epistle to the Ephesians, "Husbands, love your wives, even as Christ also loved the Church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the Word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish."

It is this spiritual church which joins the Holy Spirit in calling men to come and take the water of life freely. This is the church founded by Christ Jesus himself, against which the gates of Hades shall not prevail.

I believe also in the churches of Christ scattered throughout the world, spiritual democracies recognizing only one Master and hailing all members as brethren with equal privileges in the church. From the first Christian century until now, with deep regret we confess it, there have been in these churches many unregenerate members. Some of these churches have even become synagogues of Satan. And yet the hope of the

world lies in these churches. Christ Jesus has entrusted to his churches the task of winning the world to faith in himself. Oh, for the baptism of the spirit to empower pastors and churches to witness for Christ! Let all our people read carefully the second and third chapters of the Revelation, and hear what the Spirit saith to the churches.

I believe in the Southern Baptist Convention and all the agencies it is using for the upbuilding of the Kingdom of God. Granted that political passion and sectional bitterness had something to do with the origin of the Convention ninety-one years ago, now that the bitter prejudices of that time are well nigh forgotten, we can see the hand of God in the union of our Southern people in a body for which they alone would be responsible. The churches of the Southland have grown more rapidly in numbers and in missionary activity than they could have done had their mission boards and other agencies been located in Philadelphia, New York and Boston. It was a good providence that presided over the formation of the Southern Baptist Convention, and the good hand of our God guided us through the terrible Civil War and the long period of poverty and oppression that followed it. With increase in wealth, it seemed that our churches might rise to a scale of giving that would make us a larger factor in the task of giving the gospel to the whole world. Under the political idealism of President Woodrow Wilson and the spiritual enthusiasm of our religious leaders, we actually dreamed of converting the nations to Christ. But there came all too soon the period of disillusionment. The forces of darkness made a counter attack which has threatened the very existence of Christianity in many parts of the world. Here in America we have been tempted to think only of ourselves and of our own political and economic welfare.

Missionaries Rather Than Dreadnoughts

We read the foreign news as to increasing suspicion and fear and hate in Europe, Asia and Africa, and at once vote great appropriations for national defense. We have overlooked the fact that one able and consecrated missionary is worth more for the preservation of peace between Japan and the United States than the most formidable dreadnought. We can equip and send out a missionary family for two thousand dollars, whereas the initial cost of a super-dreadnought is fifty million dollars. The cost of maintenance of the big battleship would supply all the necessities of several hundred missionaries. When the battleship becomes obsolete and ready to be sunk at target practice, more than half of the missionaries would still be highly efficient messengers of good will. Love is far more powerful than force. If we wish to be good neighbors in our relations with the nations of the world, we must share with them all that we have learned of God's redeeming love.

Believing as I do in the Great commission, and taking as our model the work of the Lord Jesus with its threefold ministry of preaching, teaching and healing, I am happy to lend my hearty support to our Foreign Mission Board, our Home Mission Board, our Sunday School Board, our Relief and Annuity Board, our theological schools, our Education Commission, our Hospital Commission, our Social Service Commission, the Woman's Missionary Union, the Baptist Brotherhood of the South, and all the other agencies that will help us to give the gospel of Christ to lost men everywhere.

As Southern Baptists we have a noble heritage. Our fathers laid broad and deep foundations. Be it ours, under the blessing of our God, to build on these foundations a temple to our God and his Christ, a temple in which there shall be no shoddy material and no shoddy workmanship.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen."

EDITORIALS

WHEN NOT TO PRAY

Is it possible that there may be times when prayer is not proper, when we ought not to pray? It would seem that the Bible so teaches. But does not the Bible say, "Pray without ceasing"? Does it not say "Men ought always to pray"? Does it not say, "Praying at all times with all prayer, etc."? Yes, all this is true, but be sure you know what the words mean.

To be sure we should "pray without ceasing," but if that means that there should never be a time in your life, day and night when you are not making supplication to God or offering praise to him, then nobody ever obeyed it, nor ever will. And nobody takes it seriously, and there is universal disobedience to and disregard of the will of God. But common sense teaches us that it means that the regular habit of prayer or habit of regular prayer is never to be given up. So when Jesus said, "Men ought always to pray and not to faint," it is evident from the whole context that he meant when you have the burden of desire on your heart, you should never give up going to God for it until it has been done. That is the meaning of the parable of the unjust judge. And when Paul says, "Praying at all times," he does not say and does not mean praying all the time, but he means at all seasons, for the word does not mean extension of time, but on all occasions or suitable opportunities. No, nobody prays all the time.

There may be a time when we ought not to be praying, we ought to be doing something else. Prayer must not be made a substitute for doing something ourselves which is an immediate duty. Moses himself tells us that he was praying once when the Lord said to him, "Why cryest thou unto me? Speak unto the children of Israel that they go forward." Two little girls were hastening to school when it seemed certain they would be late, and that meant a severe reprimand. One of them said, "Let's stop and pray that the Lord will help us to get to school on time." The other said, "No, let's keep hiking and we can pray as we run."

Prayer is no confederate of laziness. Don't ask the Lord to do what he has told you to do, or which is plainly your duty. If the Lord's people should sit down or kneel down in church and pray God to save the sinners in their community and do not get up and go after them, then their prayer is mockery and hypocrisy, and they are apt to hear the Lord say, "Why cryest thou unto me?" How far would you get building a church house simply asking the Lord to give you a building? Better lift your hands to heaven in supplication and then put them in your pockets for the necessary change. No use asking God to save the heathen if you sit still and neither go with the message nor give that others may go. Jesus said, "Pray ye the Lord of the harvest that he will send forth laborers into the harvest," and then sent these very men whom he had commanded to pray. Don't ask God to do what he has told you to do.

Prayer may be even an evidence not of faith but of the lack of faith. The Lord had plainly told Moses what he wanted done with the Israelites. They were to be led out of Egypt. They were to be brought out into the desert and to that very mountain where the Lord had appeared to Moses in the flaming bush. He was to lead them to the land of Canaan. He started with them and got as far as the Red Sea, and there he took told feet. The sea was before him, the mountains were beside him, and the Egyptians were behind him. He had played the man up to this moment, but here he took fright. His faith was badly shaken. So he turns to God and cries for help. And God answered him with a rebuke: Why cryest thou unto me? His was the prayer of distress rather than confidence. It was the cry of unbelief rather than of faith. He ought to know what to do without further parleying. He ought to be willing to do it with-

out fear. Speak unto the children of Israel that they go forward.

It is probable that much of our praying is not an expression of faith in God, but the cry of desperation, a wail of despair. It becomes an index of distress rather than a confident approach to our heavenly Father. We need to hear Him say, "Be still and know that I am God." We do not need to ascend into heaven to bring Christ down; nor to descend into the abyss to bring him up from the dead. "In quietness and confidence shall be your strength."

There is too much praying that sounds like "O Baal! Hear us! O Baal! Hear us!" While they were making all this noise, these priests of Baal, Elijah the lone prophet of Jehovah was quietly repairing the altar of Jehovah, getting ready the place on which God was to manifest his power. He was not afraid that the Lord would fail him, but went right on getting ready for the fire to fall from heaven. And when Baal's priests had worn themselves out with noisy clamorous calling on their god, Elijah quietly said at the time of the evening sacrifice, "Jehovah, God of Abraham, Isaac and Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art Jehovah God, and that thou has turned their heart back again."

There is a time to pray. But prayer cannot be a substitute for doing what God commands. And let us be sure that it is the expression of an assured faith in God, and not a distress signal sent up in the darkness of the night, and a mere case of nerves.

—BR—

MY GOSPEL

—O—

Paul did not mean that he had a monopoly of the gospel, nor that it originated with him, nor that he had a peculiar brand of the gospel which was different from that preached by others. There is but one true gospel, the proclaiming or making known of the truth and purpose of God as revealed in Jesus Christ. It is the message of God, the good news of God's purpose and plan to redeem the lost world from sin and restore men to the favor and likeness of God.

But Paul had a good right to speak of "my gospel" for the reason that it was with him a personal matter. It was personal in the sense that it was made known to him individually and personally appropriated by faith. There is a sense in which it is not the gospel, nor even a gospel, until it actually becomes "my gospel." A man is preaching something which he knows nothing about practically unless he has known and felt in his own life the comforting transforming power of the truth as it is in Jesus.

This is in every case a matter of revelation. It need not be accompanied with the physical manifestations given to Paul on the way to Damascus. But the soul of every man who has personally come into touch with Jesus will be as conscious of it as is the man who comes out of a dark room into the daylight, or out of the winter's cold into the warmth of a sheltered home. No man is prepared to preach the gospel who is not conscious of its transforming experience in his own soul. Paul could speak of it as "my gospel," because he said, "When it was the good pleasure of God . . . to reveal His Son in me, that I might preach him among the Gentiles; straightway I conferred not with flesh and blood." The same gospel which saved us will save others. We cannot preach to others what we do not have as a personal experience.

If your Record comes in a Pink Wrapper this week, it means that your subscription expires with this issue. In order not to miss a copy send your renewal in now. Don't wait, you might forget.

COME SEE MY ZEAL FOR THE LORD

—O—

Here is a word that needs to be said. But who shall say it? And how shall it be said? To say it aright requires more wisdom and tactful gentleness than this writer lays claim to; and yet nobody seems ready to say what ought to be said. And the saying of it may subject the one who says it to more criticism than is due the wrong which he seeks to correct.

There is a thrilling story in the ninth and tenth chapters of Second Kings about the anointing of Jehu to be king over Israel and how he carried out his commission to exterminate the house of Ahab. The only thing that spoiled his fulfillment of that mission was the large bump of selfconsciousness, his disposition to parade as the Lord's anointed and strut as he summoned Jehonadab the Rechabite: "And he summoned Jehonadab the Richabite: 'And he said, Come with me and see my zeal for the Lord.' He had a zeal that was perhaps entirely genuine, but its genuineness was endangered the very minute he sought to call attention to it.

Have we any such examples today of this dangerous preening of ourselves before men as the special friends of the Lord or particular zealots for his cause. At the risk of offending those we love best, we do call attention to what seems to us a too close resemblance between some of our latter day saints and this gamecock Jehu of the long ago.

Forgive us, young people, as we issue this most gentle warning, if we have in any measure misjudged these embodiments of all our hopes for the years to come. Be a little careful as you do the Lord's work lest you are congratulating yourselves on what is being accomplished, rather than praising the Lord for his mercy and grace. We are in pretty close touch with our young people, rejoice in all the progress made among them, filled with hope for their future, sympathetic with their undertakings. Now let's see to it that we do not invite the gaze of the world to our achievements, nor assume credit for all the Lord has done.

Another class of good people who are in danger of this desire for the favorable spotlight is made up of mature people, good people, rather prominent people, including possibly a few editors who exhibit a little of that "Come see my zeal for the Lord" attitude. This is a special temptation of men who are devoted to the fundamentals of the faith, the very class to which this writer himself claims to belong. They are orthodox to the backbone. And there is no harm in being orthodox—much harm in not being so. But the man who parades his orthodoxy for his own advantage is as much a peacock as the young man who is so conscious of his clothes that he can't get his mind off them, and is desirous of everybody else's mind being on them.

To advertise one's religion or to parade oneself as the champion of orthodoxy is to injure the very truth we are seeking to honor, the doctrine which we ought to adorn.

—BR—

Rev. W. J. Morris, 1320 Sixth St., New Orleans, closed a meeting at Quentin, Miss., in which there were 24 additions, 22 of them by baptism. He has recently finished his work at the Baptist Bible Institute, and while fully occupied in the pastorate has leanings to the work of evangelism.

Mendenhall: Our meeting started on Wednesday night before the first Sunday in May and ran nine days. Rev. W. A. Green of Waynesboro did the preaching and did it well. Brother Green has a way all his own in conducting a revival and the people like it. He preaches the Bible and depends upon the Holy Spirit and prayer for results. I most heartily commend him as an evangelist to those who are looking for a safe, sane, effective evangelist. Thorough preparation had been made for the meeting, the weather was excellent, the crowd came and the results were unusual. Fifty-nine were added to the church and thirty two were for baptism. Our town is growing and we are glad that our church is growing with the town.

Convention Board Department

R. B. GUNTER, *Cor. Sec'y.*

This one thing we do, pay our debts.

"ALL EYES OPEN"

The standardizing committee of the Southern Association of Colleges and Secondary Schools is not willing to trust the Mississippi Baptist Convention. Notwithstanding this fact, the Convention leaves the making of the standards for its schools to the Southern Association of Colleges and Secondary Schools. It would not be out of place for the Convention to take cognizance of the committee's lack of confidence, for it is supposed that the Southern Association is in accord with its committee's decisions, or that the committee carries out the wishes of the Association.

There should be enough self respect in the personnel of the Convention to remove the cause for this lack of confidence, if well founded. In the event the lack of confidence is not well founded, then the Convention should throw off the yoke of the agency which questions its integrity and not continue to have this association make standards for the Convention's colleges.

But before being too hard on the Southern Association, we should learn the reason for their lack of confidence. The Southern Association is not willing for our Convention's schools to purchase bonds issued by authority of the Convention and for the payment of which the faith and credit of the Convention are pledged. Members of the committee object because they find that conventions are careless in keeping their promise to their institutions.

Of course, the Southern Association has a right to make its own rules and regulations and standards. The Mississippi Baptist Convention's institutions are not forced to belong to the Association or to subscribe to the regulations of the Association. They will have to subscribe in order to be members, but they can stay in or out.

Were Mississippi Baptists trustworthy and would the standardizing agency for their schools trust them, then an easy solution could be found for the Convention's debt problem. A satisfactory solution will not likely be found at an early date unless there is confidence on the part of the agency which makes the standards for the institutions of the Convention.

There are those who believe that the Mississippi Baptist Convention should have made its own standards and not to have left the making of them to an agency which questions the integrity of the Convention which owns the institutions. Anyway, it is becoming in the Baptists of Mississippi to remove the cause for lack of confidence on the part of the agency which makes standards for the Convention's schools. Ere long the Baptists of Mississippi will be given another, and probably the final, opportunity for proving whether or not the lack of confidence on the part of the Southern Association is well founded.

Self government has been one of the cardinal principles of the Baptist denomination. A district association is not supposed to exercise authority over a local church. A state convention does not exercise authority over a district association or over a local church. Neither does the Southern Baptist Convention exercise any such authority. The Baptist forces of our State, however, the real owners of the Mississippi Baptist colleges, do permit an outside agency to make the standards for their schools. Whether this is due to a lack of confidence in the product of the institution, to the lack of loyalty of the Baptists of the State, or to something else remains to be answered. Some questions will have to be answered, one of which is, "Is the Southern As-

The program of the monthly conference of preachers held in Jackson will include the following for June 15, at First Baptist Church: Sermon outlines by all present on John 8:31-32; Prayer in Public Worship, by H. M. King; Devotional Use of Hymns, by Mark Lowry; Have We Abandoned the Prayer Meeting? by C. O. Estes; Epistle of Jude, by G. P. White; Scripture Exposition, by P. I. Lipsey; Devotional, led by B. A. McCullough.

Cato church in Rankin County dedicated their new church building and had a home coming day last Sunday. There was an immense crowd and "more handshaking than you ever saw." Rev. H. H. Webb is pastor, and there were half a dozen or more preachers and former pastors. Rev. S. G. Pope who was reared here preached morning and afternoon. Mr. Wiley Mangum read a history of the church. It was a day of rejoicing. The dinner was more than could be gotten on the long tables.

One of the greatest needs of Christian journalism today is the man or woman who can set forth some great truth or fact or need in few words. Why should a man have to wander all over a page to say what could have been said in a column. And why should one be expected to wander all over a page trying to find out what somebody is trying to say. They just won't do it. The Lord himself said a man is not heard for his much speaking. What is true in heaven, is also true among men. Those who write need to shoot straight to the mark. And that goes for speaking too.

The senior editor of Word and Way, Dr. S. M. Brown, is always sane without being tame, (and his son is a chip off the old block). He knows what to say and how to say it. His mature wisdom is shown in a recent editorial on the recent action of the Southern Baptist Convention on the question of enlarging the work of the Social Service Commission. He manages to keep in sight of his brethren. He suggests the possibility of a separate organization of Baptist citizens to study social questions. In our judgment it will take a good while for that idea to incubate. In the meantime, our Social Service Commission as at present constituted will have to do the best it can. And when its report is made annually at the Southern Baptist Convention, there will be full liberty of prophesying—maybe. In the meantime many of us will do well to study these questions in our Bibles, and preach and teach and write as the Spirit moves.

The commencement exercises of Hillman College at Clinton were unusually attractive this year. There were 27 young ladies who appeared in cap and gown, all in white to receive their diplomas. They marched to the beautiful spot on the campus at 6:30 P. M. preceded by a tiny tot for a mascot. The outdoor setting was all that could be desired, on the green lawn and under the spreading trees. Prof. Slater rendered a solo. The opening prayer was led by Dr. J. W. Lee of Batesville and the closing prayer was by Dr. W. T. Lowrey. Prof. Chester Swor of Mississippi College by request of the class delivered the address, which was on "The Model Woman Rather Than the Modern Woman." He not only paid a deserving tribute to womanhood, but pointed out some of the dangers today confronted and pointed the way to excellence in character and life. Prof. Swor was introduced as a prophet not without honor in his own home. The Hillman Brough prize for the best all-round student went to Miss Mary Beth Lassiter of Clinton, who also was given a scholarship in Mississippi College. Miss Inez Gunter was given a scholarship in Blue Mountain. Another scholarship was given by Mississippi Woman's College and two by Baylor College. President Berry rejoices in one of the best sessions this old college has ever had, and plans are already made for an advance the coming session.

sociation justifiable in questioning the integrity of the Baptist Convention of Mississippi, which Convention owns the colleges whose standards are made by the doubting agency?" It is time for Mississippi Baptists to get their eyes open.

LET'S GO

"Ask the People and They'll Subscribe"

By A. L. GOODRICH, *Circulation Manager*

Several people have recently written for free copies of the playlet, "Seeing Is Believing."

All reports that have come to us were good ones.

You try it. The playlet is free.

OTHER PASTORS COULD IF—
Canton, Miss.

"Dear brother Goodrich:

I am proud to report that only one of those whose subscriptions expire in my church failed to renew. However, I sent you 9 new ones May 15. This gives us 31 subscribers out of about 50 families.

We have had a wonderful month. I have been sick all the month but we have had a great time, having received 12 members.

Our meeting begins next Sunday with Dr. Vernon H. Cowser doing the preaching.

Sincerely,

M. J. Derrick, Pastor,

Center Terrace Church.

(Note—Sick, but 9 new subscribers, all renewals save one, 12 new members in one month. Let's have others get just sick enough to do likewise.—A.L.G.)

In sending in renewals please use same initials or surname as was previously used.

THANKS

To those named below for lists of subscriptions recently sent in:

Mrs. Mattie C. Kelly, Rev. Jeff Wood, Mr. Dennis E. Kelly, Center; Rev. James B. Parker, Ripley; Mr. C. C. Gullette, Mrs. T. C. Lowrey, Mr. J. W. Gresham, Mrs. C. M. Courson, Mr. L. E. McGill, Mrs. H. R. Littleton, Mrs. R. B. Hudspeth, Mrs. A. A. Autry, Mr. W. A. Autry, Ashland; Rev. and Mrs. D. W. Nix, Picayune; Mrs. B. C. Miles, Carriere, R.F.D.; Mrs. James Taylor, Peoria, Route 2; Mrs. Ella Farmer, Mrs. W. M. Farmer, Como; Mr. G. G. Wood, McComb; Mr. R. M. Knight, Shuqualak; Rev. J. B. Middleton, Mrs. J. N. Bennett, Eupora; Miss Esther Vance, Mr. Hughie Skelton, Slate Springs; Mrs. T. A. Gilbert and 6 others, Meridian; Mr. T. S. Pigford, Kewanee; Mrs. Dee Hammett, New Augusta; Rev. J. M. Hendrix, Grenada, Route 3; Mrs. W. T. Scott, Mantee; Mrs. S. E. Massingale, Pelahatchie; Mrs. A. N. Rayburn, Grenada; Mr. J. E. Evans, Kokomo; Mrs. R. R. Henry, Sturgis; Rev. C. W. Baldridge, Inverness; Mr. H. C. Montgomery, Bogue Chitto; Mr. J. L. Crain, Florence; Mrs. Chas. DeJean, San Angelo, Texas; Dr. A. E. Price, Pineville, La.; Rev. T. C. Hodges, Mr. J. S. Barlow, Pontotoc; Mrs. Falkenhiner, Mrs. W. C. Kelly, Mr. T. L. Turner, Mr. Roy C. Marshall, Mrs. Annie Delaney, Mrs. P. H. Irvin, Vicksburg; Dr. Harry L. Spencer, Ft. Worth, Texas.

—BR—

Evangelist Jno. W. Ham assisted Pastor Milard Jenkins in a meeting in Abilene, Texas. There were 53 additions, most of them by baptism.

And now they are examining a congressman in Washington to see if he is of unsound mind. He was carrying a lot of empty beer bottles. Get the whole bunch of bottle toters while you are at it. Does this account for so many federal statutes going to the discard?

Miss Mary Raleigh Anderson, professor of Psychology and Education at Blue Mountain College, will be a member of the faculty of the University of Georgia Summer Session this year. Miss Anderson's home is Mobile, Alabama; but for the last few years she has been a missionary in China. Miss Anderson is a niece of Mrs. Janie Lowrey Graves and Mrs. M. L. Berry.

EDITORIALS

WHEN NOT TO PRAY

Is it possible that there may be times when prayer is not proper, when we ought not to pray? It would seem that the Bible so teaches. But does not the Bible say, "Pray without ceasing"? Does it not say "Men ought always to pray"? Does it not say, "Praying at all times with all prayer, etc."? Yes, all this is true, but be sure you know what the words mean.

To be sure we should "pray without ceasing," but if that means that there should never be a time in your life, day and night when you are not making supplication to God or offering praise to him, then nobody ever obeyed it, nor ever will. And nobody takes it seriously, and there is universal disobedience to and disregard of the will of God. But common sense teaches us that it means that the regular habit of prayer or habit of regular prayer is never to be given up. So when Jesus said, "Men ought always to pray and not to faint," it is evident from the whole context that he meant when you have the burden of desire on your heart, you should never give up going to God for it until it has been done. That is the meaning of the parable of the unjust judge. And when Paul says, "Praying at all times," he does not say and does not mean praying all the time, but he means at all seasons, for the word does not mean extension of time, but on all occasions or suitable opportunities. No, nobody prays all the time.

There may be a time when we ought not to be praying, we ought to be doing something else. Prayer must not be made a substitute for doing something ourselves which is an immediate duty. Moses himself tells us that he was praying once when the Lord said to him, "Why cryest thou unto me? Speak unto the children of Israel that they go forward." Two little girls were hastening to school when it seemed certain they would be late, and that meant a severe reprimand. One of them said, "Let's stop and pray that the Lord will help us to get to school on time." The other said, "No, let's keep hiking and we can pray as we run."

Prayer is no confederate of laziness. Don't ask the Lord to do what he has told you to do, or which is plainly your duty. If the Lord's people should sit down or kneel down in church and pray God to save the sinners in their community and do not get up and go after them, then their prayer is mockery and hypocrisy, and they are apt to hear the Lord say, "Why cryest thou unto me?" How far would you get building a church house simply asking the Lord to give you a building? Better lift your hands to heaven in supplication and then put them in your pockets for the necessary change. No use asking God to save the heathen if you sit still and neither go with the message nor give that others may go. Jesus said, "Pray ye the Lord of the harvest that he will send forth laborers into the harvest," and then sent these very men whom he had commanded to pray. Don't ask God to do what he has told you to do.

Prayer may be even an evidence not of faith but of the lack of faith. The Lord had plainly told Moses what he wanted done with the Israelites. They were to be led out of Egypt. They were to be brought out into the desert and to that very mountain where the Lord had appeared to Moses in the flaming bush. He was to lead them to the land of Canaan. He started with them and got as far as the Red Sea, and there he took told feet. The sea was before him, the mountains were beside him, and the Egyptians were behind him. He had played the man up to this moment, but here he took fright. His faith was badly shaken. So he turns to God and cries for help. And God answered him with a rebuke: Why cryest thou unto me? His was the prayer of distress rather than confidence. It was the cry of unbelief rather than of faith. He ought to know what to do without further parleying. He ought to be willing to do it with-

out fear. Speak unto the children of Israel that they go forward.

It is probable that much of our praying is not an expression of faith in God, but the cry of desperation, a wail of despair. It becomes an index of distress rather than a confident approach to our heavenly Father. We need to hear Him say, "Be still and know that I am God." We do not need to ascend into heaven to bring Christ down; nor to descend into the abyss to bring him up from the dead. "In quietness and confidence shall be your strength."

There is too much praying that sounds like "O Baal! Hear us! O Baal! Hear us!" While they were making all this noise, these priests of Baal, Elijah the lone prophet of Jehovah was quietly repairing the altar of Jehovah, getting ready the place on which God was to manifest his power. He was not afraid that the Lord would fail him, but went right on getting ready for the fire to fall from heaven. And when Baal's priests had worn themselves out with noisy clamorous calling on their god, Elijah quietly said at the time of the evening sacrifice, "Jehovah, God of Abraham, Isaac and Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art Jehovah God, and that thou has turned their heart back again."

There is a time to pray. But prayer cannot be a substitute for doing what God commands. And let us be sure that it is the expression of an assured faith in God, and not a distress signal sent up in the darkness of the night, and a mere case of nerves.

—BR—

MY GOSPEL

—O—

Paul did not mean that he had a monopoly of the gospel, nor that it originated with him, nor that he had a peculiar brand of the gospel which was different from that preached by others. There is but one true gospel, the proclaiming or making known of the truth and purpose of God as revealed in Jesus Christ. It is the message of God, the good news of God's purpose and plan to redeem the lost world from sin and restore men to the favor and likeness of God.

But Paul had a good right to speak of "my gospel" for the reason that it was with him a personal matter. It was personal in the sense that it was made known to him individually and personally appropriated by faith. There is a sense in which it is not the gospel, nor even a gospel, until it actually becomes "my gospel." A man is preaching something which he knows nothing about practically unless he has known and felt in his own life the comforting transforming power of the truth as it is in Jesus.

This is in every case a matter of revelation. It need not be accompanied with the physical manifestations given to Paul on the way to Damascus. But the soul of every man who has personally come into touch with Jesus will be as conscious of it as is the man who comes out of a dark room into the daylight, or out of the winter's cold into the warmth of a sheltered home. No man is prepared to preach the gospel who is not conscious of its transforming experience in his own soul. Paul could speak of it as "my gospel," because he said, "When it was the good pleasure of God . . . to reveal His Son in me, that I might preach him among the Gentiles; straightway I conferred not with flesh and blood." The same gospel which saved us will save others. We cannot preach to others what we do not have as a personal experience.

If your Record comes in a Pink Wrapper this week, it means that your subscription expires with this issue. In order not to miss a copy send your renewal in now. Don't wait, you might forget.

COME SEE MY ZEAL FOR THE LORD

—O—

Here is a word that needs to be said. But who shall say it? And how shall it be said? To say it aright requires more wisdom and tactful gentleness than this writer lays claim to; and yet nobody seems ready to say what ought to be said. And the saying of it may subject the one who says it to more criticism than is due the wrong which he seeks to correct.

There is a thrilling story in the ninth and tenth chapters of Second Kings about the anointing of Jehu to be king over Israel and how he carried out his commission to exterminate the house of Ahab. The only thing that spoiled his fulfillment of that mission was the large bump of selfconsciousness, his disposition to parade as the Lord's anointed and strut as he summoned Jehonadab the Rechabite: "And he summoned Jehonadab the Richabite: 'And he said, Come with me and see my zeal for the Lord.' He had a zeal that was perhaps entirely genuine, but its genuineness was endangered the very minute he sought to call attention to it.

Have we any such examples today of this dangerous preening of ourselves before men as the special friends of the Lord or particular zealots for his cause. At the risk of offending those we love best, we do call attention to what seems to us a too close resemblance between some of our latter day saints and this gamecock Jehu of the long ago.

Forgive us, young people, as we issue this most gentle warning, if we have in any measure misjudged these embodiments of all our hopes for the years to come. Be a little careful as you do the Lord's work lest you are congratulating yourselves on what is being accomplished, rather than praising the Lord for his mercy and grace. We are in pretty close touch with our young people, rejoice in all the progress made among them, filled with hope for their future, sympathetic with their undertakings. Now let's see to it that we do not invite the gaze of the world to our achievements, nor assume credit for all the Lord has done.

Another class of good people who are in danger of this desire for the favorable spotlight is made up of mature people, good people, rather prominent people, including possibly a few editors who exhibit a little of that "Come see my zeal for the Lord" attitude. This is a special temptation of men who are devoted to the fundamentals of the faith, the very class to which this writer himself claims to belong. They are orthodox to the backbone. And there is no harm in being orthodox—much harm in not being so. But the man who parades his orthodoxy for his own advantage is as much a peacock as the young man who is so conscious of his clothes that he can't get his mind off them, and is desirous of everybody else's mind being on them.

To advertise one's religion or to parade oneself as the champion of orthodoxy is to injure the very truth we are seeking to honor, the doctrine which we ought to adorn.

—BR—

Rev. W. J. Morris, 1320 Sixth St., New Orleans, closed a meeting at Quentin, Miss., in which there were 24 additions, 22 of them by baptism. He has recently finished his work at the Baptist Bible Institute, and while fully occupied in the pastorate has leanings to the work of evangelism.

Mendenhall: Our meeting started on Wednesday night before the first Sunday in May and ran nine days. Rev. W. A. Green of Waynesboro did the preaching and did it well. Brother Green has a way all his own in conducting a revival and the people like it. He preaches the Bible and depends upon the Holy Spirit and prayer for results. I most heartily commend him as an evangelist to those who are looking for a safe, sane, effective evangelist. Thorough preparation had been made for the meeting, the weather was excellent, the crowd came and the results were unusual. Fifty-nine were added to the church and thirty two were for baptism. Our town is growing and we are glad that our church is growing with the town.

Convention Board Department

R. B. GUNTER, *Cor. Sec'y.*

This one thing we do, pay our debts.

"ALL EYES OPEN"

The standardizing committee of the Southern Association of Colleges and Secondary Schools is not willing to trust the Mississippi Baptist Convention. Notwithstanding this fact, the Convention leaves the making of the standards for its schools to the Southern Association of Colleges and Secondary Schools. It would not be out of place for the Convention to take cognizance of the committee's lack of confidence, for it is supposed that the Southern Association is in accord with its committee's decisions, or that the committee carries out the wishes of the Association.

There should be enough self respect in the personnel of the Convention to remove the cause for this lack of confidence, if well founded. In the event the lack of confidence is not well founded, then the Convention should throw off the yoke of the agency which questions its integrity and not continue to have this association make standards for the Convention's colleges.

But before being too hard on the Southern Association, we should learn the reason for their lack of confidence. The Southern Association is not willing for our Convention's schools to purchase bonds issued by authority of the Convention and for the payment of which the faith and credit of the Convention are pledged. Members of the committee object because they find that conventions are careless in keeping their promise to their institutions.

Of course, the Southern Association has a right to make its own rules and regulations and standards. The Mississippi Baptist Convention's institutions are not forced to belong to the Association or to subscribe to the regulations of the Association. They will have to subscribe in order to be members, but they can stay in or out.

Were Mississippi Baptists trustworthy and would the standardizing agency for their schools trust them, then an easy solution could be found for the Convention's debt problem. A satisfactory solution will not likely be found at an early date unless there is confidence on the part of the agency which makes the standards for the institutions of the Convention.

There are those who believe that the Mississippi Baptist Convention should have made its own standards and not to have left the making of them to an agency which questions the integrity of the Convention which owns the institutions. Anyway, it is becoming in the Baptists of Mississippi to remove the cause for lack of confidence on the part of the agency which makes standards for the Convention's schools. Ere long the Baptists of Mississippi will be given another, and probably the final, opportunity for proving whether or not the lack of confidence on the part of the Southern Association is well founded.

Self government has been one of the cardinal principles of the Baptist denomination. A district association is not supposed to exercise authority over a local church. A state convention does not exercise authority over a district association or over a local church. Neither does the Southern Baptist Convention exercise any such authority. The Baptist forces of our State, however, the real owners of the Mississippi Baptist colleges, do permit an outside agency to make the standards for their schools. Whether this is due to a lack of confidence in the product of the institution, to the lack of loyalty of the Baptists of the State, or to something else remains to be answered. Some questions will have to be answered, one of which is, "Is the Southern As-

The program of the monthly conference of preachers held in Jackson will include the following for June 15, at First Baptist Church: Sermon outlines by all present on John 8:31-32; Prayer in Public Worship, by H. M. King; Devotional Use of Hymns, by Mark Lowry; Have We Abandoned the Prayer Meeting? by C. O. Estes; Epistle of Jude, by G. P. White; Scripture Exposition, by P. I. Lipsey; Devotional, led by B. A. McCullough.

Cato church in Rankin County dedicated their new church building and had a home coming day last Sunday. There was an immense crowd and "more handshaking than you ever saw." Rev. H. H. Webb is pastor, and there were half a dozen or more preachers and former pastors. Rev. S. G. Pope who was reared here preached morning and afternoon. Mr. Wiley Mangum read a history of the church. It was a day of rejoicing. The dinner was more than could be gotten on the long tables.

One of the greatest needs of Christian journalism today is the man or woman who can set forth some great truth or fact or need in few words. Why should a man have to wander all over a page to say what could have been said in a column. And why should one be expected to wander all over a page trying to find out what somebody is trying to say. They just won't do it. The Lord himself said a man is not heard for his much speaking. What is true in heaven, is also true among men. Those who write need to shoot straight to the mark. And that goes for speaking too.

The senior editor of Word and Way, Dr. S. M. Brown, is always sane without being tame, (and his son is a chip off the old block). He knows what to say and how to say it. His mature wisdom is shown in a recent editorial on the recent action of the Southern Baptist Convention on the question of enlarging the work of the Social Service Commission. He manages to keep in sight of his brethren. He suggests the possibility of a separate organization of Baptist citizens to study social questions. In our judgment it will take a good while for that idea to incubate. In the meantime, our Social Service Commission as at present constituted will have to do the best it can. And when its report is made annually at the Southern Baptist Convention, there will be full liberty of prophesying—maybe. In the meantime many of us will do well to study these questions in our Bibles, and preach and teach and write as the Spirit moves.

The commencement exercises of Hillman College at Clinton were unusually attractive this year. There were 27 young ladies who appeared in cap and gown, all in white to receive their diplomas. They marched to the beautiful spot on the campus at 6:30 P. M. preceded by a tiny tot for a mascot. The outdoor setting was all that could be desired, on the green lawn and under the spreading trees. Prof. Slater rendered a solo. The opening prayer was led by Dr. J. W. Lee of Batesville and the closing prayer was by Dr. W. T. Lowrey. Prof. Chester Swor of Mississippi College by request of the class delivered the address, which was on "The Model Woman Rather Than the Modern Woman." He not only paid a deserving tribute to womanhood, but pointed out some of the dangers today confronted and pointed the way to excellence in character and life. Prof. Swor was introduced as a prophet not without honor in his own home. The Hillman Brough prize for the best all-round student went to Miss Mary Beth Lassiter of Clinton, who also was given a scholarship in Mississippi College. Miss Inez Gunter was given a scholarship in Blue Mountain. Another scholarship was given by Mississippi Woman's College and two by Baylor College. President Berry rejoices in one of the best sessions this old college has ever had, and plans are already made for an advance the coming session.

sociation justifiable in questioning the integrity of the Baptist Convention of Mississippi, which Convention owns the colleges whose standards are made by the doubting agency?" It is time for Mississippi Baptists to get their eyes open.

LET'S GO

"Ask the People and They'll Subscribe"

By A. L. GOODRICH, *Circulation Manager*

Several people have recently written for free copies of the playlet, "Seeing Is Believing." All reports that have come to us were good ones.

You try it. The playlet is free.

OTHER PASTORS COULD IF— Canton, Miss.

"Dear brother Goodrich:

I am proud to report that only one of those whose subscriptions expire in my church failed to renew. However, I sent you 9 new ones May 15. This gives us 31 subscribers out of about 50 families.

We have had a wonderful month. I have been sick all the month but we have had a great time, having received 12 members.

Our meeting begins next Sunday with Dr. Vernon H. Cowser doing the preaching.

Sincerely,

M. J. Derrick, Pastor,

Center Terrace Church.

(Note—Sick, but 9 new subscribers, all renewals save one, 12 new members in one month. Let's have others get just sick enough to do likewise.—A.L.G.)

In sending in renewals please use same initials or surname as was previously used.

THANKS

To those named below for lists of subscriptions recently sent in:

Mrs. Mattie C. Kelly, Rev. Jeff Wood, Mr. Dennis E. Kelly, Center; Rev. James B. Parker, Ripley; Mr. C. C. Gullette, Mrs. T. C. Lowrey, Mr. J. W. Gresham, Mrs. C. M. Courson, Mr. L. E. McGill, Mrs. H. R. Littleton, Mrs. R. B. Hudspeth, Mrs. A. A. Autry, Mr. W. A. Autry, Ashland; Rev. and Mrs. D. W. Nix, Picayune; Mrs. B. C. Miles, Carriere, R.F.D.; Mrs. James Taylor, Peoria, Route 2; Mrs. Ella Farmer, Mrs. W. M. Farmer, Como; Mr. G. G. Wood, McComb; Mr. R. M. Knight, Shuqualak; Rev. J. B. Middleton, Mrs. J. N. Bennett, Eupora; Miss Esther Vance, Mr. Hughie Skelton, Slate Springs; Mrs. T. A. Gilbert and 6 others, Meridian; Mr. T. S. Pigford, Kewanee; Mrs. Dee Hammett, New Augusta; Rev. J. M. Hendrix, Grenada, Route 3; Mrs. W. T. Scott, Mantee; Mrs. S. E. Massingale, Pelahatchie; Mrs. A. N. Rayburn, Grenada; Mr. J. E. Evans, Kokomo; Mrs. R. R. Henry, Sturgis; Rev. C. W. Baldrige, Inverness; Mr. H. C. Montgomery, Bogue Chitto; Mr. J. L. Crain, Florence; Mrs. Chas. DeJean, San Angelo, Texas; Dr. A. E. Price, Pineville, La.; Rev. T. C. Hodges, Mr. J. S. Barlow, Pontotoc; Mrs. Falkenhiner, Mrs. W. C. Kelly, Mr. T. L. Turner, Mr. Roy C. Marshall, Mrs. Annie Delaney, Mrs. P. H. Irvin, Vicksburg; Dr. Harry L. Spencer, Ft. Worth, Texas.

—BR—

Evangelist Jno. W. Ham assisted Pastor Milard Jenkins in a meeting in Abilene, Texas. There were 53 additions, most of them by baptism.

And now they are examining a congressman in Washington to see if he is of unsound mind. He was carrying a lot of empty beer bottles. Get the whole bunch of bottle toters while you are at it. Does this account for so many federal statutes going to the discard?

Miss Mary Raleigh Anderson, professor of Psychology and Education at Blue Mountain College, will be a member of the faculty of the University of Georgia Summer Session this year. Miss Anderson's home is Mobile, Alabama; but for the last few years she has been a missionary in China. Miss Anderson is a niece of Mrs. Janie Lowrey Graves and Mrs. M. L. Berry.

THE GREAT UNITY IN THE SEVEN-FOLD

ONENESS

Eph. 4:3-6

Mark Lowry

—o—

The unity is a spiritual unity that must be diligently guarded. It is bound up in peace that was made by Christ on the cross when He broke down the barriers of race and color.

1. There is one body, a spiritual body, just as there is one physical body inhabited by each individual. The body is held together by Christ, Head. The members of the body are they who do His will. Many cling to the body, or think they do so, as a lobster might cling to one's finger. Such persons mar and hinder the co-operation of the members of the body. The body needs to be purified of the influence of non-essentials.

2. The one Spirit is the Holy Spirit, who brings about regeneration in new birth, as the life principle that God set in operation in the creation produces and causes to grow the embryo in the womb. There is in every regenerated, or new-born, person a spiritual embryo that grows and becomes the true life of the individual. He is a changed person from his regeneration, and grows in the likeness of Christ. His spiritual nature is one with the Holy Spirit. All the spiritually new-born constitute the spiritual body, the body of Christ.

3. The members of the spiritual body were all called in one hope, which is in Christ, the Head. Hope is the longing desire for the appearance of the full-blown flower of the future glory of the Son of God. This desire becomes a motivating force. It also becomes a medium for the navigation of the body on the stormy main of the present life.

4. Our one Lord is He to whom we owe all things. We fully acknowledge Him as such when all the desires of life become identified with the one hope of our calling. He is the Head, the King, the Commander, the Director of the body and of all its members. He is the expression of the nature and character of the God-head, all persons of which are equal. He shows us by His example what is the stature of the perfect man. He is the One through whom the sinner becomes a member of the body, into whom and unto whom, as Head, in the mysterious working of the Spirit, he grows in His likeness unto a fully prepared minister for efficient service. The attainment of efficient ministering is reached through service and according to the experiential knowledge of Christ.

5. By one faith we are saved by one Christ. There is no other principle—of works, ignorance, or otherwise—upon which we may be saved. There is no plan devised by man, angel, or demon that is able to save any one. Salvation is through the Person of Christ, efficient in His death. Faith in a passive way looks to Christ as being fully able to save; it reposes confidence in Him as a willing and efficient personal Saviour. Faith exercises itself actively when it lays hold upon full assurance and begins to walk with Christ. Faith mobile becomes faithfulness, in completeness of which every member of the body should always be found. Faith expresses itself completely in faithfulness when it is washed clean of all doubt and division of heart purpose in single-minded service to Christ in cooperation with the other members of the body.

6. One baptism is one oath of allegiance that we take to Christ when we enlist in His army. A soldier who violates his oath is in a bad way. What of a member of the body, or army, of Christ who violates his oath of allegiance? The vow that a spiritually new-born person takes in baptism is a vow with eternal force. It is the most sacred vow in the world. The vow should be so strong, or deep-rooted, that no member of the body would break it in failing to function effectively.

7. Our God is the Spiritual Father of the body and of the several members thereof. He is over all the body. He is present and efficient in all the body and through all the body in His

eternal Spirit. He is one in the Son, the Head of the body. He is one also in His Spirit and in the spiritual body. He is one as He carries to completion His purpose and election through the body in the world. He is concerned with the body. His activity is for the benefit and development of the body. His ways, as He works, transcend human comprehension. The Father is over the body. The head directs the body—not the members the Head. The future of the members is the future of the body. The future of the body is the future of the Head. The future of the Head is God's future.

Why worry? Be obedient, be watchful, laboring diligently as God will surely show the way. Wesson, Miss.

—BR—

A SECOND CHALLENGE TO SOUTHERN BAPTISTS

President John R. Sampey

—o—

A year ago I invited Southern Baptists to read with me during the conventional year closing May 14, 1936 two great sections of Scripture. We were to read Isaiah, chapters 40 to 66 ten times, and the Epistle to the Ephesians forty times. Men and women from all parts of the territory included in the Southern Convention have written me saying that they had completed the reading and that they had been greatly helped by it.

For the year ending May 13, 1937 in New Orleans I challenge our people to read with me ten times the book of Acts, the Gospel of John and the three Epistles of John according to the following plan: on the first day of each month beginning with June let us read the first chapter of the Acts and the first chapter of John, reading a chapter in each book every day. On the twenty-second day of each month, having completed the Gospel of John, we turn to the First Epistle of John and read straight through the three short letters. On the twenty-eighth of each month our reading would take us to the end of the Acts to Third John. Apart from February there would be two or three days left each month for the reading of favorite passages from other portions of the Bible before starting again with the Acts and John. If you know the day of the month, you know the chapter assigned for the day. You do not even need a book mark to find the right chapter.

I have chosen these books partly because the International Uniform Sunday School Lessons from July to December of the present year are taken from the Acts and the Epistles, and the lessons from January to March, 1937 are found in the Gospel of John. What better preparation on the part of teachers and pupils than the frequent reading of the books that we are studying?

The Gospel of John will keep us in close touch with our Saviour day by day and the Acts will reveal the Holy Spirit as He inspires and guides the Apostles and others in the spread of Christianity all over the Roman Empire. In the Gospel of John we study the deeds and the words of the Son of God, in the other great book we trace the acts of the Holy Spirit as he empowered the early Christians to win men everywhere to faith in the Lord Jesus.

I challenge pastors, teachers, and leaders in every form of Christian service to join me in daily study of two great books and three brief Epistles. Let young and old read with us.

If you first see this announcement on the fourth or fifth of the month, turn to the fourth or fifth of John and of the Acts, and read straight on, waiting until July for the early chapters of each book.

—BR—

We have seen it published that Dr. I. E. Rouse has been called to the Poplarville Church. We hope that it is true and that he will accept the call. Dr. Rouse was reared at Poplarville, graduated from Mississippi College and then from the Louisville Seminary where he took his doctor's degree. He has been pastor in Louisville since finishing his work at the Seminary.

THE ORDINANCES AND THE CHURCH

A. D. Muse, Evangelist

757 Moon St., Memphis, Tenn.

—o—

Regularity and orderliness make for solidarity and power. Concentration of purpose is impossible in confusion. Unity of spirit, oneness of accord, is essential to Holy Spirit empowering. Proper safeguards around the church make for doctrinal soundness with the church. People give money and time to a thing in proportion to the avidity of their faith in that thing. Southern churches that have always remained regular in the order of the ordinances have found themselves secured against the inroads of doctrinal liberalism. Such churches are noted for their missionary and evangelistic zeal; their sacrificial service in purse and person, to the program at home.

My father often sent us boys around the whole farm to put up any loose rails that may have been knocked off the fence. He said one rail knocked off was an invitation to outside stock to break in. The gap of one loose position is an invitation to other errors to come in. The unyieldedness of Southern Baptist churches as a whole in our position on the ordinances, has been our mighty bulwark against the liberalism, modernism and doctrinal looseness that have menaced the churches in the north. Loose policy on the ordinances makes for difficulty in protecting against inclusive policy of doctrines. Baptists have never lost by being regular. They have never gained by being irregular. Into irregular churches gather a brood of other evils. Division weakens both spirit and loyalty of churches. The sorest dissensions are caused by doctrinal differences. It is easier to keep them out than to get them out after they get in.

Looseness in church practices and liberal doctrinal positions produce weak and spineless character. Loyalty to doctrinal conviction and consistency in church policies and practices make for strong and virile character and genuine spirituality. People who are loose on the church are weak on all other vital points. People whose idea of the church is an indefinite, intangible, invisible ecclesiastical omnibus are always unstable, unsettled and undependable in their Christian life, service and character. Historical identity, correct New Testament position and practice of the ordinances, and the plan of salvation are the essential ear marks of a New Testament church. The absence of either invalidates the remaining two. The presence of the other two forms a mere approximation. The idea "my church is the nearest right," is self admission of strongly probable error, and creates an outlook for the wholly right one and weakens support of the one you may be in. The person who is as much at home in one church as another may be seldom seen in any and is of permanent value to none.

Did Jesus commit and intrust the ordinances to believers as individuals or to churches as institutions? If the former, then when the last of those individuals died the ordinance ceased. If to the latter, then the ordinances will last as long as New Testament churches exist on the earth. He promised perpetuity to His New Testament churches. The Lord's Supper is to be observed until He comes again. This, indirectly, but most effectively is His guarantee of New Testament churches until He comes. And nothing can be clearer in the New Testament than the Lord's Supper a church ordinance. In First Corinthians 11:16, Paul is speaking of behavior at the Lord's table in "The Churches of God." And in 11:18, "When ye come together in the church." The supper and baptism stand or fall together.

Surely, common sense, clear logic, Scriptural evidence, religious consistency and good order demand that New Testament ordinances be administered only by New Testament churches. Churches that change the order, form, meaning and motive of the ordinances, as set forth in the New Testament, can make no clear and valid claim to being New Testament churches. Prac-

ARCH

olidarity
s impos-
ness of
owering.
ake for
ple give
n to the
Southern
gular in
d them-
doctrinal
or their
acrificial
gram at

ne whole
ay have
one rail
de stock
sition is
The un-
ces as a
ces, has
at have
se policy
in pro-
doctrines.
ar. They
Into ir-
er evils.
alty of
used by
ep them
et in.

eral doc-
spineless
ion and
es make
genuine
e church
whose
tangible,
ays un-
n their
istorical
ion and
of sal-
a New
ther in-
ce of the
The idea
f admis-
eates an
weakens
e person
as anoth-
perman-

ordinances
es as in-
the last
eased. If
last as
on the
w Testa-
to be ob-
ndirectly,
of New
nd noth-
than
In First
behavior
of God."
r in the
l or fall

riptural
od order
s be ad-
churches.
meaning
th in the
nd valid
es. Prac-

tices changed in form, order, purpose and motive can certainly not be held valid as New Testament ordinances. Baptism, when administered to unbelievers,—unconscious infants, even when immersion, can have no claim to New Testament validity. Baptism, the New Testament symbol of salvation already experienced, can in no wise be valid as a New Testament ordinance when administered in order to save. Many churches which practice sprinkling and pouring, will always immerse one to keep them from going to another church. What lower motive can be found than that. Now how can such lay any claim to New Testament validity.

A lady recently came to me and said, "I want to join this church, and I have been immersed in church. This church won't take me."

I said, "You belong to a church that does not believe, preach, teach nor practice immersion. The preacher does not believe, preach, teach nor practice immersion and has not been immersed. Yet to keep from losing you, they immersed you, did they give you baptism?"

I said: "A church and preacher who do not believe, teach, preach nor practice immersion, to keep from losing you, immersed you; here is this church to which you want to come, and which would be mighty glad to have you, but rather than violate an honest conviction will not take you on this immersion, which church is honest? For which church do you have respect?"

She said, "This one, of course."

BOOKS RECEIVED

The Splendor of His Glory, evangelistic addressed by W. W. Melton of Waco, Texas. Published by Revell; price \$1.25.

"Blue Galilee" by James Henry Thayer of Coral Gables, Fla., is one of the dollar series published by the Baptist Sunday School Board. These are very brief messages of from one to three pages on themes of general Christian interest.

"The Living Fountain" is a volume of sermons by Karl Heim, published by Zondervan Publishing House of Grand Rapids, Mich. The author is Professor of Systematic Theology in the University of Tuebingen. The translation is by Jno. Smidt, B.D. The price is \$1.00.

"Wounded For Our Transgressions" is a volume of expositions of the scriptures dealing with the sufferings of Christ. The author is James M. Ghysels of the Christian Reformed Church. The publishers are Zondervan Publishing House of Grand Rapids. The price is \$1.00.

"A Help to the Study of the Holy Spirit" is also published by Zondervan. The author is W. E. Biederwolf, D.D. The book is true to its title. Price \$1.00.

"Youth's Victory Lies This Way" is by W. B. Riley, D.D., the well known pastor of First Baptist Church, Minneapolis. The book is a challenge and aid to young people, with genuine Biblical messages. Published by Zondervan. Price in paper 65c.

"Paul Before Caesar" is by Irving G. Roddy, a New York lawyer, and is written from the legal point of view. Published by the Judson Press. Price \$1.00.

"Biblical Basis of the Constitution," is by Dan Gilbert, published by the Danielle Publishing Co., San Diego. It shows that the Law of Moses underlies our American Constitution. Price \$1.00 in cloth, or 50c in paper.

Somebody at the Convention told of a church which had not had a prayer meeting in three years. Somebody asked what the deacons thought of that. The answer was they had not found it out. Didn't they need a pastor?

THE RABBI BUSINESS

By the Editor

Jesus expressed disapproval of men who loved to be called Rabbi, and told his disciples not to be called Rabbi. The necessity for instruction and rebuke about this rabbi business arises every once in so often. It is like a disease in the blood which breaks out now and then in offensive eruptions. There is more than one group of people that need a little helpful instruction on this subject. The Pharisees were particular offenders, but the disciples of Jesus themselves needed a word of caution here too. And Jesus didn't fail to give it to them.

It is well enough known that "rabbi" and "teacher" and "doctor" all mean the same thing; also "master," which is like our schoolmaster. These titles were supposed to confer distinction; and they were in the minds of the common people a recognition of spiritual authority. And these two things are matters about which Christians are to be on their guard. It is dangerous to make distinctions among Christians, and it is dangerous to recognize anybody as authority.

In one case the danger arises chiefly from people who like to be distinguished. In the other case the danger arises from the people themselves, the masses, who accord authority to others because of a certain spiritual lethargy and intellectual laziness which terminates in slavery and superstition.

The New Testament makes clear that distinctions are offensive to and contrary to the Spirit of Christ. And for anybody to seek elevation above his brethren marks him as lacking the Spirit of Jesus, who made himself of no reputation. This is true of a man who maneuvers to get a board of trustees to make him a doctor, or for a man who spends years of study for the delectation of being called "doctor." Either one of these who seeks to have his vanity tickled by a title has departed from the simplicity that is in Christ.

Of course this hunger for titles is not the only way in which we violate the spirit of the teaching of Jesus. Jesus said some wanted the seats of honor at the table, or salutations in the market places. There are some today who have a hankering desire to sit on the platform, or to get on programs, etc. And there are others who complaints show that self is not dead in them. Complaints show that self is not dead in them. When James and John wanted the places at the right hand of Jesus, the other disciples were offended because they didn't want James and John to get ahead of them. All of us had better look on the inside a bit.

Now look at the other side of this rabbi business. Jesus said not only, "Be not called rabbi"; but also "Call no man your father." Hence the shoe is on the other foot. Here is involved not the question of vanity in the love of titles, but the question of spiritual authority, which must not be accorded to any human official or leadership. Here the danger is not to the official but to the common man, the masses of the people who would indolently ascribe authority to some official, rather than fulfill their own responsibility; or they would allow some official or leader to take the place in their minds which belongs to Jesus or God alone.

The Jews were in the habit of accepting the word of rabbis as final and authoritative. To quote them was to settle all controversy and answer all questions. The thing that amazed them about the teaching of Jesus was that he did not recognize such authority but himself spoke with authority. And when Jesus told them to call no man father or master, he brushed aside all the pretenses of ecclesiastical authority and told the people they must take their questions to God, and that the only final appeal as to what is true or right must be made to Jesus himself, the anointed of God.

Now this does not forbid the use of religious teachers, for they are provided for in the gospel scheme as anybody who reads the Acts and Epistles knows. Teachers are necessary in our

present condition. We need them in the pulpit and in the Sunday school, in the colleges and the seminaries. They stir our minds, and kindle desire for knowledge and suggest ways of satisfying the desire. We may well thank God for them in the home, in the church and in the school. But the final appeal for the truth is to Jesus, and every man from the least to the greatest has direct access to him.

From this it would seem that we are not to take with absolute literalness the prohibition against calling anybody father, or teacher, or doctor, or rabbi, or master, but we are not to let any of these come between us and our direct appeal to the Lord.

—BR—

THIS PLAN WORKS—TRY IT

—O—

Rev. A. L. Goodrich,

Jackson, Miss.

Dear brother Goodrich:

We have just finished our Baptist Record campaign, and as requested, I am sending you just a brief statement as to how we did it.

To tell you about the preparation for it would involve several former pastors and a great length of time. We started our campaign this year, as before, by placing fifty per cent of the subscription price in the church budget. We then divided our church membership up into groups and asked each group captain to assume the responsibility of trying to get some one in each family to take the Baptist Record.

We set forth the plans that we were using in the church news, from the pulpit and other meetings. At the church services on the Sunday the campaign began, we got as many people to commit themselves as we could, a large number responded and turned in their subscription at the services on that day. After launching the campaign some of the group captains got busy and were very successful. There were some of us who continued to work until we reached 111 subscriptions.

May I add just one word as to the blessings which the Record has brought to us. It has helped to counteract many of the isms in our community. It keeps the people informed as to our denominational work. It is a good assistant pastor for any preacher.

After May 18th, send my paper to Seminary Hill, Texas.

Yours in His work,

W. E. Hellen.

—BR—

THIS MAN KAGAWA

(Lutheran Companion, April 18, 1936)

—O—

It looks as if pietists and profiteers had entered into an agreement to squash every effort of this Kagawa of Japan. As for me, I have only this to say, When I have suffered half as much for the Savior as Kagawa has; when I have surrendered every worldly preferment to follow Christ as he has; when I have taken His cross and denied myself for Christ's sakes as Kagawa has; when I have given in tears and service to humanity as he has; when I have given up every luxury and every comfort, and have gone down into the slums, not merely to visit the inhabitants, but to live with them as he has; when I have been beaten and bruised and kicked and imprisoned, in the service of Christ, and have come out of it all with my heart still full of love and compassion as he has—when I have done all this, if I still feel justified in so doing, then maybe I can join the group to persecute him—but till then I shall let the others do the judging.

—BR—

The man who votes to license the sale of liquor in order to provide revenue for the state or nation is on a par with the Chinese who sells his daughter into slavery in order to have spending money. He is not far removed from the man who sells the virtue of his family or connives at such sale that he may increase the family income.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

Do not forget the district meetings when you pray each day. There is much to be done along all lines of W. M. U. work in our State. We believe the women will go back to their homes, greatly inspired to bear more abundant fruit for Him.

—o—

I am giving below some excerpts from a personal letter received from Miss Pearl Johnson, Shanghai, China, that will be of special interest to our women.

"We at the Old North Gate Church have for years been working under a tremendous handicap because our place is so terrible crowded,—far too small for what we are trying to do,—very dirty and dusty and so noisy that when we have our windows open in summer it's very difficult for the children in the back of the school room to hear the teacher. And much of the preacher's message is lost when big trams, buses and trucks pass during the church service. Those in the back of the church can't hear well at all. We have two day schools—a boys' school and a girls' school—and a night school crowded in small rooms with a play ground not quite large enough for a tennis court.

"Dr. Maddry saw these conditions and was distressed over them. He suggested that we ask the women of the South to give us \$5,000 each year for five years. That gave us fresh hope and courage. Now there has just come to us the first \$5,000, and our hearts are singing, 'Praise God from whom all blessings flow,' and oh they are going out in deepest gratitude to you women of the South too! I wish I could express my own deep gratitude to every woman who contributed to the Lottie Moon Offering. I can't do that of course but that is one of the reasons I am writing you today; to try to tell you what that gift will mean to me and all of our North Gate Church work. Thank you dear for your part in it. Our church is carrying on in a big way now, but there are so many things we can't do for lack of room and other handicaps, where after a few years we get an adequate place, I feel that we can do far greater things. The members of the church are going to give as much as they can to the new place, but they could never put up the buildings we must have if our work is not to suffer. If we receive \$5,000 for five years that will be a very tremendous help to us.

"I have never seen the opportunities so multitudinous as they are now. Everywhere there is an open door. So often I wish I could be several people at one time. Last week in going to the dentist I passed through a village—a little section of Shanghai—where there seems to have been no religious work done. How my heart ached that I absolutely couldn't find any time to start a little service among those people. We are longing and praying and begging for a young lady to come out to prepare to take my place when my next furlough is due in 1938. Won't you pray with us, please, that someone might be sent out this fall?"

—o—

The twenty-ninth commencement of the W. M. U. Training School is now history. Twenty-two young women from eleven states of Southern Baptist territory received certificates and diplomas after two years of study in this institution.

One of this number was from Mississippi, Miss Virginia Bennett receiving the Master of Religious Education degree.

The commencement address was made by Dr. T. L. Holcomb, Executive Secretary of the Sunday School Board, Nashville, Tennessee. Under the topic, "The Sun Path Around the World," he discussed in an inspiring and challenging way the many and varied types of service into which our graduates have gone.

The following men and women serve on the faculty of this school, teaching regularly in its class rooms and giving freely of their time in guidance and counseling work with the students: Miss Carrie U. Littlejohn, Principal and instructor in Social Work; Dr. John R. Sampey, President of the Seminary and occasional lecturer in Old Testament; Dr. C. L. McGinty, Professor of Bible; Dr. W. O. Carver, Professor of Missions, Comparative Religion, and Christianity and Current Thought; Dr. F. M. Powell, Professor of Church History; Dr. G. S. Dobbins, Professor of Religious Education; Dr. J. M. Adams, Professor of Biblical Introduction; Dr. H. W. Tribble, Professor of Theology; Mrs. Geo. J. Sutterlin, instructor in Public Speaking, and Story Telling; Miss Claudia Edwards, instructor in Music; Miss Elsie J. Ragsdale, instructor in Missionary Education, Personal Evangelism, and Worship.

It is to be hoped that our various boards, agencies, churches, and institutions will avail themselves of the services of these young women who have tried faithfully to prepare themselves for the field of religious work.

—o—

Missionary Celebrates Eighty-Fourth Birthday

By Miss Mary E. Kelly, Christopher, Ill.

My eighty-fourth birthday was March 17, and a wonderful one it was. It began March 14 after the serving school was all over, and everybody but Ruth had gone. Some friends from Anna, Illinois, came bringing me a—radio! To my great surprise and pleasure! They did not have time to put it up but Pastor and Mrs. D. W. Berry did that when I let them know about it. He said, "We were going to get you one. I am getting letters about it, but the Anna church beat us to it!"

The ladies of the church had a little tea for me the afternoon of my birthday. There were 85 people there, forty of them from DuQuoin. It was Pastor Berry's night to preach at Coello. I always go with him and give out tracts and Sunday school papers. It was a good meeting—a good ending to a full, happy day. I received a good many pretty birthday cards, 28 in one mail, 99 in all.

I told Pastor Berry he would have to thank the people for me over the radio for the cards and all the other beautiful and useful things, for which all the visiting I have to do I never could write to thank all of those people. He said he would. His morning on the "Baptist Hour" is the fourth Sunday of each month. He and everyone else are so good to me. I have so much to be thankful for.

—o—

Time's Tribute to Sunbeam Bands

On Tuesday evening of the Convention the Young People's program under the direction of Miss Juliette Mather, Southwide Young People's Secretary, was presented. Time had a great tribute to pay Sunbeam Bands and with the assistance of the young people of missionary organizations of St. Louis the "Years" passed before us (Y.W.A.'s dressed in Grecian robes of green, blue, yellow and lavender) displaying for us some of the accomplishments. Dr. George Braxton Taylor, who as a young pastor 50 years

ago, saw the need for a missionary organization for our young people and began the Sunbeam movement, was present. He told us something of the beginnings and progress of Sunbeam Bands. Time paid her tribute to this noble missionary-hearted man.

Sunbeam Band members will grow up and many of the "grown up" members were present to pay their tribute to Sunbeam Band influence in their lives. Individuals representing many walks of life, spoke—State W.M.U. President, Corresponding Secretaries, Young People's Secretaries, Home Missionaries, Foreign Missionaries, writers, State B.T.U. Secretaries, State Sunday School Secretaries and other religious workers.

Time presented the beginnings of other missionary organizations and then Time through Miss Pearle Bourne, pointed us to the future. The first missionary supported by Sunbeam Band gifts was present and paid his tribute. From Cardenas, Cuba, came the pastor of the church built by gifts of the early Sunbeam members.

We say that truly—"Time marches on" and to the march and progress of the past fifty years we pay our tribute.

Edwina Robinson

—BR—

Dr. J. W. Mayfield is fully recovered from his recent illness and is in a meeting with Pastor W. E. Lee at Byhalia, which has begun well.

This seems to be a straw which shows at least that the wind is blowing, but which way? A bill has been introduced in the Louisiana Senate making it a jailable offense to sell liquor to a woman under 21 or to sell more than an ounce at a time to any woman.

If the expressions of the Southern Baptist papers is any indication, the brethren in St. Louis were under the impression that they were voting for or against the establishment of a Social Service Bureau. Of course those who read the report know that there was no such proposal. If they had known—?

Many good people in the South upheld the institution of slavery seventy-five and more years ago. They were entirely conscientious and entirely wrong. There are many good people today who think the churches have nothing to do with distressing social conditions among us. You may make your own application, or finish the limerick.

—BR—

BOARD REDUCES DEBT

—o—

The Board of Ministerial Education is steadfastly adhering to the policy of reducing its debt.

The indebtedness reported to the Laurel Convention in 1934 has been reduced \$1,274.79. Of this amount \$682.52 went to reduce a mortgage debt created by the rebuilding of three dilapidated buildings in 1930; \$386.37 to pay off a rental and insurance obligation; \$205.90 to pay off a tax obligation for special street improvement.

This reduction was made possible by the distribution from budget receipts and special offerings from Sunday schools during June 1935. The distribution from budget receipts must continue to be applied on our indebtedness until it is paid off. We are, therefore, dependent upon the June offerings from our Sunday schools to aid our young preachers who need help. The Baptist State Convention has graciously voted to cooperate with our Board in designating the regular June Sunday school offerings for Christian education for ministerial education.

M. O. Patterson.

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi
R. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor
A. L. GOODRICH, Cir. Manager

SUBSCRIPTION: \$1.50 a year, payable in advance.

Entered as second-class matter April 4, 1918, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

Our Advertising Department is in charge of Jacobs List, Inc., Clinton, S. C. Soliciting Offices: E. L. Gould, Manager, New York Office, 40 Worth Street, New York, N. Y.; J. Archie Willis, 162 E. Ohio Street, Chicago, Ill.; Geo. F. Dillon and Julian A. Kirk, 500 National Fidelity Life Building, Kansas City, Mo.; G. H. Ligon, 421 Biltmore Ave., Asheville, N. C.; J. W. Ligon, 729 Park Drive, N. E., Atlanta, Ga.

EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

"Preachers' Sons Make Good"

Bruce Barton in a recent article in the Commercial Appeal had some good things to say relative to preachers' sons. He quoted from another who also said something along the same line. For the good things said I am quoting this article:

"Three years ago little old Deerfield Academy in Massachusetts sent three boys to one of the eastern universities, and this spring all three of them were elected to Phi Beta Kappa, the honorary scholarship fraternity. This is an amazing record for Deerfield, or for any other preparatory school, and I wrote to the Headmaster, Frank Boyden, to congratulate him. In answering my note he said:

"Our boys have made a satisfactory record in all of the colleges, but these three have been outstanding. All three are sons of ministers and come from families without means."

"Subtract the sons of ministers from the history of the world and you will leave a mighty vacancy. Here are a few examples: Cleveland, Clay, Buchanan, Arthur, among statesmen. (In the presidential election of 1916 both the candidates, Wilson and Hughes, were preachers' sons.) Cecil Rhodes and Harriman, financiers; Agassiz, Jenner, Linnaeus, scientists, Sir Joshua Reynolds among the artists, and Sir Christopher Wren, the architect; Hallam, Froude, Sloane, Parkman to represent the historians; Tennyson, Ben Jonson, Cowper, Goldsmith, Addison, Matthew, Arnold, Emerson and a multitude of other poets and writers. More sons of preachers are listed in England's Dictionary of Biography than sons of doctors and lawyers combined, and the same is true, I imagine, of our own Who's Who."

"Preachers' sons have good books, they hear good conversation, they

spend their childhood in an atmosphere of idealism. If the church did nothing in the community but support a preacher and so enable him to raise a family, it would justify all it cost.

"One other advantage the preacher's son has, which Mr. Boyden refers to in his letter. He grows up in a home 'without means.' He has to work, he has to save, he has to live frugally. All of our political agitation at present is centered on the objective of distributing more money into homes. But when it comes to raising the right kind of children, money seems to be about the last thing that counts."

Mr. Barton has sized the matter up pretty well. Too much money, ease and pleasure with growing children is ruinous. One must learn to save, use his time reading good books and work if he ever amounts to much. Thank God for poor but pious parents.

Addressing a graduating class of boys and girls at Conway, Ark., recently Mr. Roger Babson, the world's most famous statistician, said some of the sanest things I have read lately. The following are culled from his remarks:

"Put your first savings into a small home with a patch of land sufficient to support yourself and family. . . . Even good health demands that you work a few hours each day in the soil." He says perilous times are ahead and our coast citizens will likely be destroyed—war in fifteen years.

"Take good care of your character and health. In fact, the two are linked together. . . . Avoid all handicaps such as liquor, smoking, careless diets and excessive ambitions. Remember the tenth commandment." This is surely the truth.

"Marry a good partner and have a large family of children. The only material assets are land and kids. When I was born kids were looked upon as real assets rather than one's bonds, stocks or insurance policies." No better advice can be given.

"Become actively interested in some church. . . . Only the churches of America can save you and your children from annihilation. . . . We must return to these fundamentals of combining the Ten Commandments and the multiplication table." He preaches a good gospel here, and true.

Rev. Wiley Flannagan, reared at Pittsboro, joined the church and was ordained by the Pittsboro Baptist Church, is now serving Baptist churches near Lowell, Ark. May he succeed.

Rev. Oliver Hood is a young preacher, member of Pleasant Hill Baptist Church in Calhoun County. He will preach at Pittsboro Baptist Church at 11:00 A. M. the second Sunday in June.

Author: "This is the plot of my new story: A midnight scene. Two bandits creep stealthily toward the house. They scale a wall and force open a window. As they slip in, the clock strikes one."

Thrilled One (breathlessly): "Which one?"

CONVENTION SIDELIGHTS

By A. L. Goodrich

Tripplets — A La Frank Tripp

"Much of our Christianity is yokeless and Christless."

"We have good self-starters. It remains to be seen if we are good stayers."

"In our efforts to gain numbers we have denatured our doctrines and lowered our standards until we haven't a great deal to offer the world."

"We can pay our debts if and when we want to pay them."

The voting in many instances was quite Baptist. (Often so weak as to be barely heard.)

At the Editors' Banquet one brother was enthusiastically causing one-half fried chicken to enter the ministry. The president then announced that the banquet was a Dutch affair and that each participant would kindly pay \$1.00 to the secretary. The eating brother lost his taste for chicken.

A bell boy at the Statler was being congratulated on his supposed good week "Tiply" speaking. His reply was, "All dese preachers here brought jes two things wid 'em. A ten dollar bill and the Ten Commandments. Dey ain't brok nary one."

Seen on the Auditorium sign board:

TODAY TO MAY 24
BAPTIST CONVENTION

FRIDAY

5 ALL STAR BOUTS

Advertising a certain beer, the following sign was often boldly displayed: "Dot vos a crime to make beer mit sugar." We think it a crime to make it with or without.

See the inconsistency in this: Seagram's whiskey carried a large add urging people not to get drunk.

A hint to Southern Baptists—Dr. Sampey told how Levering Brothers went broke but later paid 100 cents on the dollar.

Worth noting. — All newly appointed missionaries were converted between the ages of 9 and 13. Thus reminding us of the tremendous responsibility of trying to win the juniors.

It deserved and got a big cheer: Dr. Maddry said cash receipts for the first four months of 1936 exceeded the same period of 1935 by \$64,000; the Lottie Moon offering was \$241,000; since last Convention the debt was reduced by \$145,000; and since 1933 by \$675,000; that the interest rate had again been reduced from 5 to 4½ per cent. And the heartiest cheers came when Dr. Maddry said he hoped to get out of debt by 1939 and then to stay out.

When Dr. Whorton spoke on Denominational Papers urging pastors to back the Baptist papers, they voted unanimously to adopt it and one brother said, "They voted unanimously to adopt it and now

THE BEST WAY TO TREAT—
BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES
Apply Gray's Ointment
Used since 1820 to give relief to millions—the best testimonial of merit. 25c at drug stores.

they'll go home and unanimously forget it."

Miss Blanche Simpson, Brazilian missionary, told Dr. Maddry that she made a 1,500 mile journey on a mule and that she was in better condition at the end of the journey than at the beginning. Some one asked, "What about the mule?"

As to newspaper publicity. So far as we have observed the poorest publicity a convention ever had was that given by the St. Louis papers.

We are of the opinion that a convention representing 4,000,000 people, standing for the things for which Southern Baptists stand and drawing crowds of as much as 10,000 deserve more publicity than was given. Some out of state papers gave longer write-ups than the St. Louis papers. The State Convention at Meridian last year got better publicity from the Meridian Star.

The only "Amens" or words of encouragement heard came from two colored brothers.

A few brethren used broad A's in pronouncing their Words. However, this did not prove them more learned than others who said, "amen."

Some one suggested that the opening program be held in the exhibit room so as to have a larger crowd.

Just bragging. Two-fourths of the Seminary Quartet which sang so acceptably was made up of Mississippi boys, Felix Arnold and Lucien Pinnix.

Who says that dry sentiment won't help? At the behest of the local committee, the auditorium bar-room was closed during the Convention. Drys should assert themselves everywhere and always.

As usual the address of welcome and the response were well prepared.
(Continued on page 16)

Certain Pains Relieved By the Use of Cardui

Cardui, for women, is composed of the extracts of some of Nature's most useful plants. Medical authorities acknowledge their great value in the treatment of conditions which Cardui is intended to benefit. Where there has been functional monthly pain, from the early teens, through the years of mature womanhood and into the late forties, Cardui has helped to make women more comfortable. Because Cardui helps to strengthen the entire system, there is less tendency to severe recurring attacks. Women who need Cardui should get a bottle at the drug store and take it as directed. Thousands of women testify Cardui benefited them. If it does not benefit you, consult a physician.

HARGRAVE Military Academy

"Making Men—Not—Money"

A preparatory school for boys. Accredited Ideal location. High academic standards maintained by experienced masters. Wholesome Christian influence. "The Best at a Reasonable Cost." Separate Junior School. For information address

COL. A. H. CAMDEN, B.A.
Hargrave Military Academy, Chatham, Va.

Sunday School Lesson

Prepared by
L. BRACEY CAMPBELL

Lesson for June 7

Longer Lesson, Luke 22:39-71:
Printed Text, Luke 22:39-53.

Golden Text: Luke 22:42. "Not my will, but thine, be done."

He had taught the disciples to pray, "Thy will be done, as in heaven, so on earth" (Matt. 6:10). Here we see the teacher doing what He had told His students to do, praying as He had taught them to pray. "Not my will," which may not at all be thy will. "Not my will" for my own life, my own child, my own goods, my own work, my own way. "Thy will," because it is God's perfect will. "Thy will" is thine own purpose for me and all of mine, for the world, and all that in it is. "Thy will!" It bids men to be strong in God! "Thy will!" When tyrant feet are trampling upon the best, "Thy will" bids thy servants front the forces of evil and turn them back for thy Kingdom's behoof. "Thy will," when subtle suggestions of the tempter would win us into the devious ways of our own wills, would shepherd us out of the zone of danger into the realms of perfect peace with Thee. "Thy will be done" forever places the one who prays it under obligation to do his or her level best to do that perfect will.

Final Tests and Triumphs

The printed text tells a story so sadly tender as to touch and make tender the hardest heart that will hear it with singleness and sincerity. The incidents here recorded took place probably between midnight and one o'clock Friday morning, the morning of the crucifixion. The scene is in the garden of Gethsemane, on the lower slope of the Mount of Olives, opposite Jerusalem. He who would view this scene aright must draw near it on reverent feet, look upon it with eyes of tearful love, and listen with an ear made sympathetic by the sorrows of our Lord which fill the soul with holy awe and fear. We can not leap into the midst of this lesson and understand it. Let us draw slowly and prayerfully near it, and let meditation soften our hard hearts. When we enter the garden of Gethsemane, and walk not merely on the earth, but into the spirit of this wondrous scene, in other words, when we really enter the garden of Gethsemane, we hear the voice which spoke to Moses long ago and commanded him out of the burning bush: "Put off thy sandals from off thy feet; for the place whereon thou standest is holy ground."

I. The Test Applies To His Friends. (Read the whole story)

All eleven of His faithful ones went with Him, Judas having gone to lead His enemies to this retreat. Eight of the disciples were left just within the garden, and the three of the inner circles, went with Him farther in. He said to all of them, "Pray that ye enter not into temptation" (Luke 22:40). Pray, and let this be the burden of your

prayer for yourselves, that the Father shall shield you from the entrance into temptation. Pray that the Father permit you not to be led into temptation. But as much as I believe that the words of Jesus mean that, I am sure that they meant something else as well. "Pray that ye enter not into temptation." "Pray," be occupied with prayer. Let your whole lives be lives of prayer. Maintain in all your living the attitude of prayer. Live the prayer-life. Do this, and ye will not enter into temptation. As was true in the case of the Lord Himself, He who gave them this prescription, the devil would find no point of attack against them. "Pray"; for the man who prays is the man who is nearest safe from temptation. The man who neglects his prayer-life becomes an easy mark for the darts of the devil.

To His three close friends He said, "Abide ye here, and watch," (Mark 14:34) Even this requirement was too much for these sorrow-burdened, grief-wearied men. They slept and could not stay awake while He trod the lonely path apart from all earthly help and companionship. Once and again He came and found them sleeping. Once and again He went to prayer that His Father would enable Him to make a complete surrender of any lingering desire to have His way, gratify His wish, follow the lead of His will. When at His final coming from His lonely vigil, he found them sleeping, He said, "Why sleep ye? rise and pray, that ye enter not into temptation." (V 46).

These three men loved their Lord. Of this they gave Him proof on occasions more than one before this fateful night. He knew they loved Him, and accepted their love and devotion, albeit He knew their flesh was weak. He had chosen them as His closest friends to give the world true report of him when He should be gone back to the Father, and, after three years of close association with them, He knew at last that He could trust such men as His grace was making of them. Not such men as they were when He found them, not such men as they were at this moment, but such men as they were by His grace becoming, He could trust. They had in them the stuff of which God's men are made. Not such were they as the traitor whose cold heart never warmed in the flame of the love of Jesus, the traitor whose hard heart would not be molded to finer form by the tender touch of the gentle Jesus; but men of fine material were they, men whom He could make into soldiers fit for the conquering army of the King of Love. He tested them in the fire that night, and though to eyes that saw not as far as His fine eyes saw, they may have appeared to fail the test, the Lord of Love knew that they would come through all tests to be the strong men and true who would build the Kingdom whose triumphs of grace should never cease, whose trophies of grace should come in ever-increasing throngs to adorn the throne of the Eternal King.

II. The Test Applied to the Father. (Vv. 41-46)

Would the Father by any compromise forsake Him? Could He lean forever upon the Father's love and know that His love would still through all the days and changes be constant? Did He need to try this out that He might know? Of course you might not know this need, but our Lord was so human that He needed the reassurance of His Father's love and constant care for Him. Do you ever ask your own loved ones to tell you that they love you, even when you know right well they do? Does your heart have real need of this assurance from your very own? Once He had said, when about to perform a notable miracle or, as John delights to say, to give a notable "sign," "Father, I thank Thee that Thou hearest Me. And I knew that Thou hearest Me always." (John 11:41, 42). Does He say to His own words that mean, "Test me now and see," that He will allow Himself to be tested that He may prove His trustworthiness? Did He not meet Gideon (Judges 6) and allow Himself to be tried by Gideon before he was convinced that God was with him?

So our Lord came to test the Father's care for Him, and surely He never had greater need. 1. There was the sense of coming death. He saw it slowly approach Him, in form as horrific as it could assume in that age, and any man would have need of the presence and sympathy of those he loved. 2. Jesus was exceedingly weary, even almost to the point of utter exhaustion. The past few days had been spent in such manner as to make tremendous demands upon His strength. 3. There was the deep, awful sense of responsibility for the work He had begun. The conception of the supreme importance to man of his standing firm at this crisis laid vigorous hold upon Him. There had never before been so great a crisis, and our Lord was aware of its length and breadth.

He was bearing the sin of the world. He had come from heaven to save mankind from sin and ruin. All the crimes and wrongs and depths of iniquity rose up before His vision like the smoke and flame of the bottomless pit, darkening the whole horizon.

4. But his great anguish may have been caused by the fear that His physical strength might fail before he reached the cross, and that His death resulting might bring all that he had done of no worth.

So He went to the Father. He prayed to the Father, and at last, He yielded all to the Father, and the Father accepted the offer, the Father stood the test, the Father proved how unchangably He would make good His word and verify His vow to protect His own. From this interview with His Father, our Lord went straight forward in the

path of duty which the Father's love marked out for Him.

III. The Test Applied to His Foes. (Vv. 47-53)

The bitterest of all foes is the one-time friend who has turned into a foe. The renegade has always been most vehement in his enmity, the traitor, the most deadly in his hatred. So came the foes of Jesus as against a robber, led by Judas the renegade. He the traitor kissed the man whose blood he had sold for the price of a slave! False to the core of the rotten heart of him, this man who greeted his benefactor with a kiss by which enemies might know Him. Falser than dicers' oaths or stairs of sand, this man's traitor heart!

And the mob that came against him, led by officers sent by the chief priests and scribes and elders of the Jewish people, behold how every test applied to them showed them false of heart. Against one lone man, armed as though to take captive a banditta of a score of desperate men. Armed to the teeth, they were still as cowardly a crew as ever fled in milk-livered fear from the face of brave, heroic men.

"Whom seek ye?" "Jesus of Nazareth." "I am He." "They went backward and fell to the ground." (John 18:5, 6) Then when they had laid hands upon Him, fearfully, cravenly, and had found that they might do so with impunity, see how they become insolent, abusive, giving their native cruelty of heart play against this calm, princely man. Ever the bully is a moral coward, a miserable rat bold to beard a dead lion, a mangy coyote, brave to attack the lordly grizzly who lies helpless, wounded to the death: nay, something meaner than either of those, a craven, catiff, contemptible coward, quivering in milk-livered fear when fronted by the courage of a dauntless soul, but willing to vent his ruthless rage and senseless spleen against the same heroic soul when misfortune lays that soul in his power.

IV. The Test Applied To Himself. (Read the Whole Story)

I do not know whether He thought, "I am going on trial now," (Continued on page 15)

TRAVEL BY BUS

1. Frequent schedules.
2. Low fares.
3. Special round-trip rates EVERY DAY.
4. Large comfortable buses.
5. Careful, competent drivers of character.
6. Liberal baggage allowance

Tri-State Coache
Jackson, Miss.



WOMAN'S COLLEGE COMMENCEMENT

Dr. J. Benjamin Lawrence of Atlanta, Georgia, will deliver the baccalaureate sermon for the graduating class at Mississippi Woman's College in Hattiesburg Sunday morning, May 31, at eleven o'clock. The service will be held in Tatum Court, the Woman's College auditorium. Immanuel Baptist Church, where Woman's College worships regularly, will dismiss its eleven o'clock service and join the student body in Tatum Court. During the service the Glee Club, under the direction of Grady Cox, head of the music department, will sing.

Considered to be one of the outstanding pulpits in the South, Dr. Lawrence is a native Mississippian and a graduate of Mississippi College in Clinton. He was for several years pastor of the First Baptist Church in Columbus, Miss., and for more than ten years was corresponding secretary of the Baptist State Convention Board of Mississippi, going from this office to a similar one in Missouri. At present Dr. Lawrence, who has written several notable missionary works and other books, is executive secretary and treasurer of the Home Mission Board of the Southern Baptist Convention.

The commencement program will be held in Tatum Court Monday evening, June 1, at eight o'clock, with Dr. Guy E. Snively as the principal speaker.

Dr. Snively, president of Birmingham-Southern College in Birmingham, Alabama, and secretary-treasurer of the Southern Association of Colleges and Secondary Schools, has a distinguished record as an educator. Born in Baltimore, Maryland, Dr. Snively took his A.B. degree at Johns Hopkins in 1901 and his Ph.D. in 1908. He became a member of the Alliance Francaise in Paris in 1905 and has had honorary degrees conferred upon him by Emory University, 1925, (LL.D.), Southern College, 1930, (Litt.D.), and Cumberland University in 1932, (Litt.D.).

During the World War Dr. Snively obtained leave of absence from Allegheny College, of which he was registrar, to become director of the Southern division of the American Red Cross with headquarters at Atlanta, Georgia. Dr. Snively is privileged to wear the ribbon of the Palmes Academiques, a decoration from the French government. Those wearing this badge are known as Officiers d'Academie. Dr. Snively is a corresponding member of the Royal Spanish Academy in Cadiz, Spain.

In addition to the presidency of Birmingham-Southern College, which post he has held since 1921, Dr. Snively is a director of the American Life Insurance Company of Alabama, the Fairfield American National Bank, the Jefferson County Building and Loan Association, chairman of the State NRA Board for Alabama, a member of the Birmingham Housing Authority, and a member of the Jefferson County Civil Service Board. Dr. Snively was president of the Birmingham Sunday School Association

from 1922 to 1924 and is vice-chairman of the International Sunday School Executive Committee.

Other activities include membership in the Modern Languages Association of America, the National Advisory Committee on Education, the Alabama College Association (of which he served as president in 1926-1927) and the Executive Committee of the American Council on Education. Dr. Snively served as national president of Kappa Phi Kappa from 1927 to 1931, is now national president of Omicron Delta Kappa, and is a member of Phi Gamma Delta and Phi Sigma Lota.

Candidates for the Bachelor of Arts degree in the class of 1936 include: Margaret Nan Bennett, Emily Britton, Florence Burkett, Cordelia Jones, Louise Jones, Martha McDonald and Fern Morris, all of Hattiesburg; and Hermine Booth, Meridian; Mary Lee Cooper, Tyler-town; Marjorie Dearman, Forest; Loretta Fillingame, Meridian; Grace Foster, Utica; Virginia Gray, Coffeeville; Emile Jones, Gulfport; Evelyn Knight, Mt. Olive; Vivian Langford, Brookhaven; Mary Lou McKenzie, Petal; Kathleen McManus, Okolona; Johnnie Phillips, Bailey; Frances Redding, Terry; Anne Rowe, Jackson; Dorothy Shirley, Tupelo; Veryl Smith, Tyler-town; Nell Travis, Heidelberg; Mildred Leigh Trigg, Clara; Ona Upton, Oakvale; Roma Raye Vinson, Seminary.

Candidates for the Bachelor of Music degree include: Dorothy Bass, Hattiesburg; Gladys Ferrill, Lucedale; Omega Ford, Petal; Delois Nordan, Forest; LaVerne Russum, Crystal Springs, and Carolyn Tyronne, Prentiss.

BLUE MOUNTAIN COLLEGE COMMENCEMENT

The commencement exercises for the sixty-third annual session of Blue Mountain College, which began Sunday ended Wednesday with the graduating feature when Dr. Lawrence T. Lowrey, president, delivered diplomas and awarded degrees to forty-three young women of the senior class.

The annual baccalaureate sermon was preached Sunday morning in Lowrey Memorial Baptist Church by Dr. J. W. Lee, pastor of Batesville Baptist Church, who was ordained to the ministry here fifty years ago when in charge of Blue Mountain Academy. Special music by a vested choir of college students and the Seniors in caps and gowns gave color to the Sunday services.

Tuesday afternoon as an open air feature, the Department of Physical Education, directed by Miss Belle Naul, presented aesthetic artists in dramatic dances, Drummer Doll, Highland Fling, Swedish Polka, Holland Dance, and Garden Dance. In the evening, the famous Pizzacata Dance from the Ballet Sylvia was given.

Among other features of Tuesday evening's annual commencement recital by pupils of the Fine Arts Departments were a one-act play by Giorloff entitled Jazz and Minuet, and piano, voice and orchestral selections and readings by

the students of Expression.

Wednesday morning in the Modena Lowrey Berry Auditorium, Dr. Lowrey presided at the annual graduating exercises, the invocation being by Dr. A. L. Goodrich of Clinton, the Seniors in caps and gowns gracing the platform for the reception of their degrees and diplomas and to listen to Dr. Lowrey's final and feeling speech of appreciation and counsel.

Dr. Lowrey, after the awarding of the degrees, presented Carter Helm Jones, pastor of the First Baptist Church, Murfreesboro, Tennessee, who delivered the annual baccalaureate address. Dr. Jones, a son of the late Dr. J. William Jones, chaplain of Gen. Robert E. Lee, formerly served as pastor in Oklahoma City, Atlanta and Philadelphia.

Dr. Jones took for his theme, "Culture," developing it in a beautiful manner, his address being pronounced a literary gem and one of the best baccalaureate addresses ever heard in Blue Mountain.

Following the address, Dr. Lowrey stated that one of the B. M. C. Seniors of last May had just donated five hundred dollars for a college gym, which he said he hoped would be under construction during the present summer. The National Alumnae Association of Blue Mountain College has decided to sponsor the building of a President's Home on the campus and one of the former students has asked to be permitted to donate the first thousand dollars for this purpose. Dr. Lowrey announced that the B. M. C. Summer School would begin on Tuesday, June 2, after which Rev. W. R. Liming, local Methodist pastor, pronounced the benediction.

Room reservations for the sixty-fourth annual session have broken all records for the past twenty years, according to Dr. Lowrey. There will be few changes in the official staff and faculty. Dr. E. B. Hatcher, professor of Bible for many years here, has accepted a similar position for next session in a junior college for women in Bryn Mawr, Pa.

The following young women received B.A. degrees:

Myrtle Hicks Almond, Goodman; Florence Elizabeth Beck, Kerrville, Tenn.; Ethlyn Pauline Burt, Memphis; Frances Dozier, Fulton; Hallie Conner Edmundson, Vardaman; Angie Sue Elkin, Meridian; Mary Dale, Prentiss; Thyra Mae Goodrich, Clinton; Catherine Rowena Gunter, Sallis; Bettie Pate Gurney, Blue Mountain; Orene Halsell, Pontotoc; Elizabeth Hawkins, Meridian.

Mary Ruth Huff, Forest; Mary Elizabeth Huggins, Oxford; Jennie Lee Hunt, Silver City, New Mexico; Sara Amanda Iazard, New Hebron; Catherine Frances Jackson, Sheffield, Ala.; Nannie Louise Land, DeKalb; Flora Mae Liming, Blue Mountain; Janie Margrett Lindley,

Blue Mountain; Mary Margaret Loftin, Red Banks; Rita Cue Martin, Bentonla.

Helen Henrietta Mayfield, Blue Mountain; Nancy Fay Moore, Tupelo; Anne Newsom, Darling; Mary Gurney Parker, Cruger; Evelyn Estelle Rodman, Senatobia; Verna Ryals, Philadelphia; Vida Claire Scally, Tampa, Fla.; Ruth Sessums, Lena; Ruth Hazel Shankles, Blue Mountain; Amie Lee Stepp, North Carrollton; Mary Julia Stepp, North Carrollton; Lillian Cooper Thompson, Houlika; Mary Louise Tillmon, Middleton, Tenn.; Mina Mae Tillson, Taylorsville; Luretra Isora Trumbull, Lawrence, Mass.; Geraldine Wales, Blue Mountain; Lillian Woodson, Aberdeen.

Diploma in Expression: Helen Henrietta Mayfield, Blue Mountain; Mary Julia Stepp, North Carrollton; Mary Louise Tillmon, Middleton, Tenn.

—David E. Guyton, C.

—BR—

SUBSCRIBE FOR THE BAPTIST RECORD.



Try it
TODAY

Morning Joy
COFFEE

VACUUM PACKED
in useful glass jars
and in the familiar can

**Avoid
that
SUMMER SLUMP!**

Your Sunday school and Baptist Training Union need not wither and droop just because the sun is hot and the days are lazy. Keep them alive, alert, and active by keeping your organization intact and effective. Build up a corps of trained reserves, associate officers and substitute teachers, who can "carry on" if they are needed.

To perfect and maintain your organization and build up your reserves, you need The Sunday School Builder, Sunday School Young People and Adults, The Teacher, the various teachers' quarterlies, The Intermediate Counselor, The Elementary Messenger, The Baptist Training Union Magazine and quarterlies. The Sunday School Board has created them for these purposes; their proper use will save your Sunday school and Training Union from seasonal sags.

**ORDER EARLY
ORDER ADEQUATELY**

BAPTIST SUNDAY SCHOOL BOARD
161 Eighth Ave., N., Nashville, Tenn.

For IRRITATED EYES

Relieve, soothe and refresh your eyes. Get real eye comfort.

DICKEY'S Old Reliable EYE WASH
Used for 60 years. Genuine in red box. 25c and 50c sizes. Ask your druggist for new large size with dropper.

DICKEY DRUG CO.,
Bristol, Va.



The Children's Circle

MRS. P. I. LIPSEY

My dear children:

You would have enjoyed a program given last evening at the Clinton church by twenty-five of our children from the Orphanage. They are good singers, and can do other things well, too. The girl who conducted the meeting was only about fifteen years old, and when she spoke she could be heard well in our church auditorium. A history of the Orphanage or Home for Children was given by one of the members of the chorus, beginning the history however, at a time before our Orphanage was established, and telling something about the Orphanage at Lauderdale, about 70 years ago, about the same time that "Little Jennie Moxley" sold her beautiful "Charm String" to help the orphans. Do you remember her picture on our page, maybe a year ago, and how clearly it was printed for so old a picture? This glee club from our Orphanage used to call themselves "The Songbirds," but now their name is the Juvenile (meaning young) Vested Choir, because they wear white gowns, or robes. They look very sweet. Mrs. Mize was with them.

Now for the letters. Nell Broom sends the Bay Springs Junior B. Y. P. U. money for May, which is partly a Sunday egg contribution. She tells of their big Vacation Bible School in an interesting, rhyming way. We are so much obliged for letter and money. Then comes a new Gloria Swanson, who sends her birthday offering, for which we thank her. Then come letters from Harold and Betty Bethune, sending some money each. We are so sorry Harold is sick. You see we have another extra gift this week, of \$5.00, which we certainly appreciate. It is remarkable, how many extra gifts are coming in now, just when we need them, isn't it? Our last letter is from Abbie Miriam, and contains not only a worthy love gift (for which we thank them all, especially the dear father), but description of a birthday party and a Mother's Day celebration. I hope you will enjoy all these letters. I have another, but will not put it in this week because it is something, the proposition in the letter, that needs to be thought over and prayed about, and conference held with a number of others. So I'll wait a week or two, and then we'll talk about it together.

Much love from,

Mrs. Lipsey

—o—
Daniel

The Book of Daniel was written by Daniel the prophet. He was of princely descent, was well educated and a man of strong character and great courage. He worshipped the true and living God. He was the fourth of the major prophets. He was carried into captivity to Babylon, by Nebuchadnezzar, king of Babylon. Although he had been a good student before, the king had him further educated, in different ways that he might be useful in the king's service. He and others requested permission not to use the king's provisions for their food, including wine, and permission to eat simple vegetable food, and when this was granted by the steward, they fattened on it, and prospered in appearance and nourishment far more than those who used the king's food.

This book is both historical and prophetic, in that it gives account of many happenings to the Jews in captivity and also some other events. On account of their refusal to worship the golden image set up by Nebuchadnezzar, the 3 Hebrews, Shadrach, Meshach and Abednego, were cast into the fiery furnace, but

God walked with them there, and delivered them without even the smell of fire upon them and their garments.

Daniel interpreted the king's dream, that is, told what it meant to the king, that he on account of his sins should be driven out from among men, and should eat grass as oxen, and have his body wet with the dew of heaven, his hair grown like eagles' feathers, and his nails like birds' claws. All this came upon him, until he turned to God, and praised and honored Him. His reason returned to him, and he was restored to the glory of his kingdom.

King Belshazzar, the last king of Babylon, was having a great feast with a thousand of his lords, using the golden vessels of the Temple, God's house. While in the midst of their revelry, they were seized with terror at the sight of the fingers of a man's hand writing on the wall. No one could interpret the meaning but Daniel. He told them it meant the death of the king and the capture of the kingdom by the Medes and Persians, under Darius the Mede. King Darius gave Daniel the first place over the provinces, which roused jealousy in the other presidents. So they influenced the king to issue a decree that whoever worshipped anyone but the king for the next 30 days should be cast into the den of lions.

Mrs. Beulah Mayo

Receipts for May Home for Children

Mary A. Milam, J.L.C. 9.....	\$ 2.00
Imogene Williams, b'day .....	.10
Alan Locke, birthday .....	.10
Friend, Clarksdale JLC 4	2.00
Verna Webb, Sun. eggs .....	.50
Mary R. Denson, JLC 11 .....	.50
J. L. Club 16, by E. Clark .....	.60
Mothers' Day Gift, through J. L. Club	11.20
Vivian Hutchinson and Pauline Mullican .....	.50
Fannie M. Henley, JLC 1	1.50
Sarah Knight .....	.10
Dan Stringer .....	.10
Dorothy L. Doolittle .....	.12
Mrs. Austin, JLC 8 .....	.50
Mrs. Lipsey	1.00
Gloria S. Crosthwait .....	.10
Bettie Bethune .....	.10
Friend No. 3, Crystal Sprgs.	2.50
Abbie M. Clark, JLC 3	1.00
Abbie M. Clark, birthday .....	.10
Total	\$23.42

B. B. I. Scholarship for Miss Parnell For May

Bay Springs Junior B. Y. P. U., JLC 18	\$ 1.00
Mary A. Milam, JLC 9	2.00
Bettie Bethune .....	.10
Mrs. J. S. Locke	1.00
Friend, Clarksdale, JLC 4	1.00
Mrs. Waycaster & Doris Mae .....	.50
Lynrose Early and class	1.00
Mary R. Denson, JLC 11	1.50
Ernest Clark, JLC 16 .....	.60
Fannie M. Henley, JLC 1	1.00
Mrs. Austin, JLC 8 .....	.50
Mrs. Lipsey	1.25
Harold Bethune .....	.10
Friend No. 3, Crystal Sprgs.	2.50
Bay Springs Junior B. Y. P. U., Nell Broom, Secty.	1.00
Abbie M. Clark	1.00
Total	\$16.05

—o—
Bay Springs, Miss.,
May 27, 1936

Dear Mrs. Lipsey:

We are sending the Bay Springs Junior B. Y. P. U. dollar for May. We are enjoying being one of your clubs.

Our Vacation Bible school is in progress now, and we have 157 attendance, besides the workers, and

there are so many of them and they get about so fast we cannot count them. This is one time that we laugh and shout with glee, Teacher must study but not we.

My name is Nell Broom and not Brown. Am just a regular Broom, you see.

With love,
Nell Broom, Sec.

Am sorry, Nell, I was such a poor reader when it came to reading your name. I'm mighty glad to get the Junior B. Y. P. U. dollar. Give my love to Mrs. Shoemaker, if you please.

—o—
Enid, Miss.,
May 11, 1936

Dear Mrs. Lipsey:

I am sending 10c for my birthday. I'll be 11 years old the 18th of May. I was born at Charleston, Miss. In our church we have a very good pastor, Rev. J. R. G. Hewlett.

Your little friend,
Gloria Swanson Crosthwait

We know your pastor, Gloria, and are glad you have such a good man. And I'll add your birthday offering to my list, and it will be going to the orphans in a day or two. Thank you.

—o—
Newton, Miss.,
May 23, 1936

Dear Mrs. Lipsey:

We have a nice large garden and I'm helping Daddy work it. I have had rheumatism in my leg for three weeks. I have a collie dog named Pat. He has long hair. Daddy and I sheared him. He doesn't look like the same dog. The blackberries are getting ripe now. I picked enough for a pie. I am sending 10c for B. B. I. girl. I am sending answer to Mrs. McCall's question, who was the only woman mentioned in the Bible who was called great? It is in the fourth chapter of Second Kings, 8th verse.

With love,
J. Harold Bethune

Well, Harold, I had yesterday at my dinner fresh blackberry roll, and it was good. How about your pie? Your collie would be a nice friend to a handsome collie that is visiting us now. We can't find out whose he is. We call him Dandy, and he comes, but we don't know what his name is. I hope the next time you write, you are going to be all right in your leg. Thank you for thinking of the orphans.

—o—
Newton, Miss.,
May 24, 1936

Dear Mrs. Lipsey:

Yes mamm, I am John Harold Bethune's sister. Everybody calls him Harold. I have been helping Daddy pick blackberries. Harold is having to stay in the bed. He is still having trouble with his leg. I help to wait on him. I am sending 10 cents for the orphans.

Much love,
Betty Bethune

I'm glad Harold has such a good little helper, but so sorry he is sick. Thank you so much for the money for the orphans.

—o—
Crystal Springs, Miss.,
May 26, 1936

Orphanage \$2.50
B. B. I. girl \$2.50

Friend, III.

This is a big boost you are giving us, Mrs. Friend No. Three, for our two causes. I thank you so much, more than words can express. I wonder if you would mind letting me know your other name, nobody else to know? I have known the real name of Mrs. Clarksdale Friend and of Friend No. Two, and have kept the secret.

Eczema Resinol quickly stops the itching
Doctors torture and aids healing
praise it and use it widely. **Relieved**
GET A JAR TODAY

Wesson, Miss.,
May 26, 1936

Dear Mrs. Lipsey:

I am very glad to know that our circle has picked up quite a bit in members. I have been noticing that our page has been full of letters lately.

I am writing again, enclosing \$2.00, dues, and 10c, birthday offering.

I want to tell you about my party. I had about 18 present. We played "Pin the tail on the Donkey," throwing bean bag, dancing with the broom, song contest, drawing contest, and dropping clothes pins in a jar. We gave candy for the little prizes. The one who won the most little prizes got the main prize, a Shirley Temple picture. We served punch and cake. The party turned out fine. It was May 1, 1936.

We had a Mothers' Day and Memorial Day together Sunday at our church, Strong Hope. There was a big crowd. I was in the Mother's Day program.

Another little girl and I are making a play house. I hope it will be all right. I know everybody doesn't enjoy such a long letter.

Love,
Abbie Miriam Clark

Well, I think they do, Abbie, when there is as much pleasant news as you give us. Thank you for the dues, too.

—BR—

Teacher—Can anyone tell me why Missouri stands at the head of the mule raising industry in the United States?

Bright Pupil—Because it's a lot safer than the other end.

—BR—

Little George: "Do you ever have family prayer before breakfast?"

Little Albert: "No, we have prayers before we go to bed. We ain't afraid in the daytime."

—BR—

"What is the trouble between Betty and Jim? Have they had a new quarrel?"

"No. The patch came off their old one."

—BR—

Says a contemporary: "Most of us started in on the depression with shining faces and well-creased pants and are winding up with shining pants and well-creased faces."

—BR—

Stranger: "Are you taking summer boarders this year?"

Farmer: "Yep, we don't have to—but my wife likes to hear 'em talk that funny city dialect."

HOSIERY

5 Pairs Ladies' Chardonize Hosiery postpaid \$1.00, Guaranteed, also other articles. Write for latest 1936 Bargain Sheets.

L. S. SALES COMPANY
Asheboro, N. C.

WINTERSMITH'S TONIC

The Old Reliable Remedy

FOR

MALARIA

A Good General Tonic

Which Helps

Restore Strength

Used for 65 Years

Baptist Training Union

Aim—Training in Church Membership

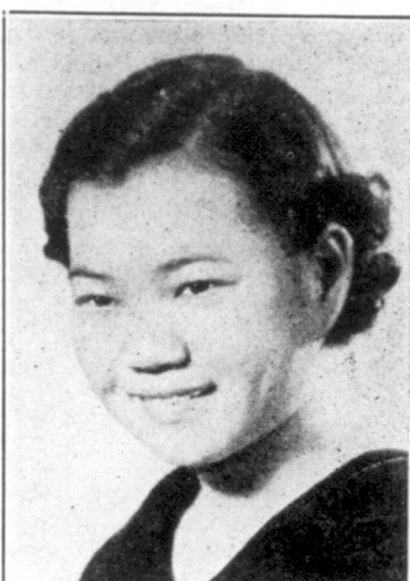
AUBER J. WILDS, General Secretary

OXFORD, MISS.

JACKSON, MISS.



Miss Almata Reeves will lead the Junior Conferences and serve as Convention Pianist.



Miss Itsuko Saito of Hawaii, guest speaker in all eleven conventions.



Mr. C. Aubrey Hearn, Nashville, will be Conference leader and speaker in conventions next week.

Attention! All Planning To Attend B. T. U. Convention in Blue Mountain

The delegates attending the Convention in Blue Mountain Monday and Tuesday are requested to bring one sheet, one pillow case, one towel. Many will be entertained in the college dormitories and these articles will be needed. Thanks.

WILL YOU PRAY WITH US that our District Conventions will be blessed of God. We want them to give strength to our members and glory to our God. They will be worshipful, soul enriching, and cultural in the highest sense of the word as far as we can make them so. Come expecting a blessing—leave to be a blessing to others.

Committee Corner

For Sunday, June 14

PROGRAM COMMITTEE—Seniors—As an illustration to the lesson on the development of Peter's rock-like faith try to get: first, some wet, plastic clay; then, some dry firm clay; and, finally, a hard

rock (made so by years and years weathering and baking in the earth).

Intermediates—If there is anyone in your church who can draw, arrange for a chalk talk at the conclusion of the program. As someone plays or sings "Up from the grave He arose," the artist will draw the picture of an empty tomb. Above it will be a cloud representing Christ's ascension on which will be printed the words "Go Ye". If this feature cannot be worked up use the picture of Christ's ascension, printing under it the great commission, and have it held before the union while the above suggested song or "I'll go where he wants me to go" is sung.

INSTRUCTION COMMITTEE—Seniors. This week we read about the story of God's word being burned and written. Give out to the members little scrolls (rolled on matches) representing the kind of Bibles they had in the time of Jeremiah. On these may be written some of the key verses for the week (Jer. 29:13 is fine), questions on the week's readings, or the words "God's word cannot be destroyed" with the references for the next week's readings.

Intermediates.—It might be interesting to have the quiz in the form of a trial, if it can be done quickly and without much confusion. In the week's readings there is a horrible murder story. Witnesses might be called to the stand and questioned about the murder. This should not be used if it will detract from the program, however, for the program for this week presents a definite challenge. It would be more in keeping with the program to have a globe or a map of the world. The word "Christ" placed above it might have ribbons tacked to it. As the questions are answered the members take the ribbons and stretch them to various parts of the globe.

THAT OTHER FORGOTTEN MAN

While our governor was giving so much consideration to the forgotten man over at Parchman, I thought of another forgotten man: the old worn out Baptist preacher of horse and buggy days. Yes; that man that left his wife and children and traveled over hill and dale, through mud and dust to preach to country churches from five to forty miles away, without money and without price. Yes, he bought a little farm and by strict economy and hard work on both he and his noble companion they managed to make a hard living and raise a large family and give them an average education. Yes, he prepared them to serve his country and denomination above the average citizen. When he left home Friday afternoon or early Saturday morning, he left the farm in the care of wife and the boys to work and make the major part of the living, while he added the little supplement. Yes, he served on all kinds of roads for his denomination, paying his own expenses. Yes, he married the living and buried the dead far and near and served his generation in all walks of life.

Yes, his days of usefulness are about over, from forty to sixty years in the ministry has run him up to from sixty to eighty years old. is broken in health, his steps are feeble, his voice is husky, his eyes are dim and no church wants him for a pastor, (and I don't blame them). There are more young men, and better educated men now than can get work. The churches are calling for trained pastors and are ready to tell the prospect that they will pay him a living salary and furnish his home; just what ought to have always been for the pastor. However, if that had been the rule forty years ago, the Home Mission Board would have double its work on it now. Well, the old forgotten man heard of the Ministerial Relief Board over at Dallas, Texas, so he writes over there for information about getting pay for his work forty years ago. When he was doing the work his churches said: "Why our pastor has a farm and he has boys to make the living, we don't owe him any living; he must work like we do." Now; we are on the other end of the line. What did he learn from Dallas? Well, he learned that if he had children to take care of him; nothing doing.

Yes and if he could qualify he found out that it was a "pauper's mite" instead of ministerial relief. This four million weak Southern Baptist Convention that boasts of so many things in its favor, and at the bottom of the list in taking care of the old worn out soldiers of the cross. I think of the man or woman who will take the lead in enlisting a volunteer band like Dr. Tripp's Hundred Thousand Club or Dr. Gunter's Five Thousand Club

to start a fund to flowing into the relief board treasury that will be in keeping with the name. I believe God has the men and women in the bounds of our Southern Baptist Convention who are able and willing to lift this burning shame off our fair scriptural denomination.

G. W. Nutt

Lena, Miss.

S. S. ATTENDANCE MAY 31ST	
Jackson, First Church	794
Jackson, Calvary Church	872
Jackson, Griffith Mem. Church	563
Jackson, Davis Mem. Church	334
Jackson, Northside Church	126
Meridian, First Church	589
Columbus, First Church	525
Brookhaven, First Church	516
Laurel, First Church	455
Laurel, West Laurel Church	388
Laurel, Wausau Church	61
Beulah Baptist Church	
(Jones Co.)	45
Springfield Baptist Church	
(Scott Co.)	149
Clarksdale Baptist Church	
(5-24-36)	361

B. T. U. ATTENDANCE MAY 31	
Jackson, First Church	113
Jackson, Griffith Mem. Church	177
Jackson, Parkway Church	84
Jackson, Northside Church	38
Columbus, First Church	118
Brookhaven, First Church	174
Laurel, West Laurel Church	100
Deemer Baptist Church	77
Clarksdale Baptist Church	
(5-24-36)	96

The young suitor had called on his loved one for her reply.

"No, Oswald," she said. "I'm afraid I cannot marry you."

Oswald shrugged his shoulders.

"Oh, very well," he returned, savagely; "there are others just as good."

"Better," she retorted. "I accepted one of them yesterday."

Medicine Man—And, folks, remember that I've got something that changes the color of a person's hair overnight.

Man in Crowd—Yeah, I've got a son in college, too.

Back of a hearty appetite . . . A Clean System

A hearty appetite is something to be proud of, because it usually indicates that the digestive system is in a healthy condition. Without a real desire for good, wholesome food, the body cannot be properly nourished.

Biliousness and sluggishness dull the appetite and tend to make men and women finicky about what they eat.

Slowing-up of the work of the digestive system (ordinary constipation) sometimes is attended by such disagreeable symptoms as bad taste in the mouth, coated tongue, sensation of fullness after meals, distention of the abdomen, eructations of gas, sick headache, dizziness, spots before the eyes, and a dull tired feeling.

Black-Draught revives activity of the lower part of the digestive system, relieving constipation. It is purely vegetable in composition, —a reliable, natural remedy for sluggish elimination. Sold in 25-cent packages.

Church Furniture
Work of the Highest Quality
At Reasonable Prices
Write for Catalogue
BUDGE & WEIS MFG. CO.
JACKSON, TENNESSEE

Baptist Student Union

MISS. WOMAN'S COLLEGE

An impressive service was held at the regular church hour on Sunday evening, May 24, when the Baptist Student Union Council members of Mississippi Woman's College were installed. The theme of the installation service, "On the King's Highway," was carried out in music, in the sermon, and in the installation ceremony.

As student ushers, Annie Ruth and Mavis Gandy, and Edith and Geneva Middleton were seated in the congregation. Miss Dorothy Horn of the music department of Woman's College, assisted by Kathleen McManus and Vivian Langford, played well-known hymns. After the offertory, which was one of Miss Horne's own compositions, Lucile Williams sang "On the Long, Long Road with Jesus." Congregational singing was led by Mildred Ruth Ammon.

The real installation ceremony began when Evelyn Fancher in college cap and gown, carrying a long white torch, entered and lighted the candles on the cross over the platform. As the last candle was lighted, the electric lights were turned off in the church, bringing into view directly under the cross the silhouetted figures of three students in caps and gowns. Stepping to one side of this setting, Miss Fancher reviewed the march of the Baptist Student Union Council during 1935-36, saying that the cross of Christ had been the guide-post on the King's Highway and that tonight at the cross roads the outgoing council members were to re-

new their allegiance to their King as they flung their torches to the incoming council members who were to continue on the same highway.

The outgoing council entered a side door singing their theme song of the past school year, "Walking with Jesus on the King's Highway." Roma Fay Vinson of Seminary, Mississippi, president of this year's council, bespoke of the sentiment of her companions, "The successes that have been ours have been due to the nearness of our walk with the Master Guide and in proportion to the manner in which we have carried his light."

Rev. F. D. Hewitt, pastor of Immanuel Baptist Church, brought a most inspiring message which dealt with true discipleship "On the King's Highway." At the close of his sermon he stepped to the right of the lighted cross, Roma Fay Vinson to the left. A most sacred installation of the Baptist Student Union officers for next year followed, in which each, after pledging her allegiance to Christ, knelt and received from her pastor and outgoing B. S. U. president a small iridescent cross. In semi-circular formation, these officers bearing their crosses, sang "A Charge to Keep I Have." After prayers that they bear their crosses in a manner befitting a royal company on the King's Highway, they walked from the platform, through the audience, to the outer door singing, "Walking with Jesus on the King's Highway."

—Ann Lowry, B.S.U. Reporter

FROM ROGER BABSON

"This gin-drinking, cigarette-smoking, fast driving cannot last. It is false, and its flimsy foundation already shows strain, and thinking people realize it. I expect an awakening to the substantial living of our grandfathers."

"I was reared a rugged individualist, but have changed my ideas somewhat; statistics have taught me that the ability to cooperate is the best barometer of civilization. Surely the great political, industrial and international question facing you today will be solved only through cooperation."

"Many people who are honest, who are educated, who have many other good points, wonder why they are unemployed. The reason is that they lack initiative. The trouble with the employment situation today is not that there are too many idle employes, but rather that there are too few employers. The whole employment situation is bound up with this question of initiative. Only as there is a revival in initiative will unemployment be reduced and Fascism be avoided. Fascism is due to people preferring to be led and to have decisions made for them. If you cannot get employment, be

an employer."

"Marry a good partner and have a large family of children. The only material assets are land and kids. When I was born, kids were looked upon as real assets rather than one's bonds, stocks or insurance policies. Today children are looked upon more as a luxury. People say, 'I wish I could afford to have more children.' Let me tell you young people, however, that in this new epoch, children will again become great assets. It is far better for you young people to raise children upon which to depend in your old age, than now to depend upon any promises or pension that a Democratic or a Republican administration may promise you. Politicians promise pensions and other aid in the form of dollars, not in the form of food, clothing or shelter."

"Become actively interested in some church. It is true that our churches are today very inefficiently operated, with outworn methods. Many are manned with poorly paid and discouraged preachers. But this is no reason for your neglecting the church. Only the churches of America can save you and your children from annihilation. There is no middle ground between Jesus' teachings and continual warfare."

THE TRANSIENTS' MISSION AT BATON ROUGE

W. H. Hewitt, B. B. I. Student
New Orleans, La.

My experiences with the transient people have been various and rich. In this work I have come in contact with different types of men. There are the regular unemployed, men that have lost out in the business world, atheist, Bolshevik, and men who have the "don't care" attitude and ones who are eager to come back into organized society.

I found very few Christians when I began in the early spring of 1934. I began as a personal worker, for the government would not allow religious services on the grounds or in the buildings of the camps. A few converts were won by this type of work.

In the early spring of this year the government allowed different ministers from the city of Baton Rouge to come out to hold services on Sundays. These ministers gave up this work in July and since then I have had the services in charge. I have kept record of the number of converts and there have been about twenty-five or thirty converts in the past two years.

Those that attended the services varied in number, as high as forty or fifty will come out one Sunday and the next Sunday probably only five or six.

The "don't care" people do not constitute all the transients. Some still have their self-respect to a certain degree and are trying to build themselves up. As long as they were in the camp, the converts attended the services and tried to get others to come out and did their best to win others to Christ.

"What a Friend We Have In Jesus" took on a new and deeper meaning for me as I worked with the transients. It is the most popular hymn among them, and as I work among them I need the prayers of the Christians to give me strength and wisdom to carry on the mission at Baton Rouge.

LAFAYETTE COUNTY B. T. U.

By invitation Mr. Auber J. Wilds, state B. T. U. secretary, with a group of B. T. U. members of the Oxford Baptist Church drove out to Shiloh to discuss B. T. U. work with the members of the church. They met with a hearty reception and a fine group of Christian people.

The meeting was begun with con-

gregational singing with Miss Marjorie Black at the piano, after which Mr. Owen Cooper made a very practical talk on what Adult B. T. U. meant to the church and to the young people. Then Mrs. Herring made a talk on the great need of the Adult B. T. U. Wish every adult Baptist in the county could have heard these talks.

Then Mr. Wilds gave a helpful explanation of the working of the organization.

Several of the members of the church responded and expressed a desire to go into permanent organization which resulted in the electing of a director of the work, and promise of a Senior B. T. U. from the Oxford Baptist Church next Sunday night to assist in the organizing of a general B. T. U.

SCOOPA

The Lord blessed us with two good services here yesterday. Two members by letter. Will begin our revival services first Sunday in June. Dr. W. E. Farr will be with us. Pray for us.

The Kemper County Fifth Sunday meeting will be held with the Bluff Springs church. Brother J. R. Davis is host pastor. A good program has been arranged. Prospects for the summer revival season in our churches are fine.

C. E. Bass.

HILLMAN COLLEGE

There is something characteristic, peculiar and distinctive that makes Hillman different from other institutions. There are other colleges whose credits are just as good, many of them have finer buildings, most of them have more elaborate equipment, and a few have campuses just as beautiful, but somehow when a girl spends a year in Hillman she never gets over her love for it, no matter what other school she may attend.

There is an intangible, indefinable, invisible something in the very atmosphere and environment of Clinton that draws people to it with a bond that is always unbreakable when they once yield to its charm. This bond of friendship and fellowship is not confined simply to the campus. It pervades the entire Clinton community, and it is this fine environment of Christian culture and refinement that is largely responsible for making Clinton such a remarkable and desirable school location.

For catalogue write

M. P. L. BERRY, President,
Clinton, Miss.

COULD NOT DO HER HOUSEWORK



WHEN every-thing you attempt is a burden—when you are nervous and irritable—at your wit's end—try this medicine. It may be just what you need for extra

energy. Mrs. Charles L. Cadmus of Trenton, New Jersey, says, "After doing just a little work I had to lie down. My mother-in-law recommended the Vegetable Compound. I can see a wonderful change now."

Liquid and Tablet Form

Dr. Lydia E. Pinkham's
VEGETABLE COMPOUND

Tetterine!

Athlete's Foot, Ringworm, Eczema, Tetter, Itch and all similar skin troubles instantly eased with first treatment of Tetterine or money back.

A soothing, cooling, ointment that penetrates to the parasites that bore into the skin. Tetterine stops the itch immediately and a few days treatment kills the parasites. Healing and healthy skin growth promptly follow. Successfully used for more than 50 years. Get Tetterine from any drug store today or send 60c for a box to Shuptrine Co., 1 Barnard Street, Savannah, Ga.

CENTER TERRACE BAPTIST CHURCH, CANTON, MISS.

May has been a wonderfully prosperous month for us. The first four months served us very hard; cold, sickness, death and removal of several good members; otherwise we managed to pay our expenses every month, and gave more to missions than any period in the same length of time.

But May has been very fruitful. We have received 10 members in three Sundays. Second Sunday and Wednesday night following we had a great time. Brother Norman H. Cowser, Los Angeles, Calif., gave us three great sermons. He so charmed our people that we gave him a unanimous invitation to hold our meeting. It will begin June 7th, 1st Sunday. We are hoping for a good meeting. Further results: pastor saw all whose subscriptions to the Record fell due in May and secured every one for renewal, 12 in number, besides 9 new subscribers.

M. J. Derrick, Pastor.

MRS. LYDA ANDERSON SMITH

Was born May 14, 1867. Passed away at Clinton May 7, 1936. Her father and mother, Mrs. W. C. Anderson, lived at Durant, then at Sallis. The daughter was converted at an early age, and when sixteen attended a Baptist Convention and was deeply impressed with a purpose to serve. At twenty she was married to Mr. Andrew Smith of Poplarville. To them three children were born. One of them Wade Herman Smith was a captain in the U. S. Army during the world war and died in Denver July 31, 1926.

From girlhood she was active in Christian work, at Sallis, Sylverena, Poplarville, and later in Clinton and New Orleans. She was throughout life a devoted servant of the Lord Jesus. In order better to equip herself for service she spent two years at the Baptist Bible Institute, and while in New Orleans was particularly interested in the saving of Jews. And later while making her home in Denver she followed up this line of work in the Hebrew Christian Mission and was a deaconess in Beth-Eden Baptist Church. For many years this work was on her heart.

She was at the time of her death a member of Grace Church in New Orleans. For several months she was in declining health and came back to Clinton to make her home with her two sisters, Mrs. F. A. Murphy and Mrs. Kitty Vaughn. A stroke of paralysis carried her away. She leaves besides the two sisters in Clinton, a half sister in Ft. Smith, Ark., a sister, Mrs. J. B. Polk in Ft. Worth, Texas, a brother, Mr. E. F. Anderson, and her daughter-in-law in Spokane, Washington.

The writer knew her for many years at Clinton, as one who rejoiced to show kindness to others, faithful in every obligation of church membership, zealous in her interest for the welfare of others, active in various departments of church life.

—L.

LAKE BAPTIST CHURCH

We feel proud to report that all church expenses were met in our first quarter. We are able to live in our budget and one of our aims is, "Pay as you go."

Dr. Kitchings preached an excellent sermon on Mother's Day.

The Y. W. A. organization observed Focus Week, beginning Sunday, May 10, with special song, "Your Mother Always Cares for You," at church service.

Monday, May 11, visited W. M. S. Tuesday, began study course of the new Bible study book for Y. W. A.'s, "The Bible A Missionary Book." Every Y. W. A. took the study course (ten).

Wednesday, met with Sunbeams, personal service, flowers, visiting sick and shut-ins.

Thursday, a mother and daughter banquet, which was the first that has ever been here.

Friday, definite personal service. Beginning of organizing Y. W. A. for negroes.

Saturday, cards and telephone, absentees and prospective members.

Our young people's leader, Mrs. Ruby Tatum, is again with us.

—Church Reporter.

SUNDAY SCHOOL LESSON

(Continued from page 10)

and the outcome of it hinges upon the measure of my physical strength, the extent of my endurance beneath the awful burden to which my body has been in these last hours subjected." But that He was undergoing that sort of test, there can not be the slightest doubt. Nor can there be more doubt that His heroism of soul alone sustained His body in the midst of all this trial.

The burden of the world's distress was upon His shoulders, and His were the shoulders of a man. The sorrows of a world were crammed into His loving heart, and it was a human heart. The guilt of a lost world was heaped upon Him somehow, so that Paul, years afterwards could say, "Him who knew no sin He made to be sin," and the words "to be" are not Paul's words; he said, "Him who knew no sin He made sin on our behalf." (2 Cor. 5:21). I can not sound the awful depths of the meaning of these words, but I do know to my own soul's satisfaction that my Lord suffered the guilt of all the sin of all the world. And the crushing burden of that staggering load hurled itself upon Him in this Gethsemane experience. And as climax to it all, He must feel upon His cheek the traitor-kiss of one whom He had fed and taught and led and protected with the single might of His stainless life only to have that one lift up his unclean heel against His life.

Now see how He wins through

to the calm dignity of perfect victory over all that opposed Him! See how the banded might of the devil came against Him, and how clear through all the trial shone the snowy crest of our Captain! "For the joy that was set before Him," and I am sure that joy included His happiness at our victories over sin in Him, "endured the cross, despising the shame, and hath sat down at the right hand of the throne of God." (Heb. 12:2)

BLUE MOUNTAIN TO RIDGECREST

Blue Mountain College students who expect to attend the young people's assembly at Ridgecrest, North Carolina, this summer are: Patricia Gilpin, Greenwood; Theresa Anderson, New Orleans, Louisiana; Frances Fraser, Bula G. Lee, Betty Carter, Dorothy Lancaster, Ethlyn Burt, Memphis, Tennessee; Allie Laura Stevens, West Point; Josephine West, Sardis; Blanche Williams, Georgia Mae Ogburn, Meridian; Mary Lou Curry, Eupora; Jeanette Thigpen, Anita Thigpen, Bay Springs; Rowena Gunter, Sallis; Bertie Mae Turnbow, Jackson; Jeanette Cleveland, Frances Moore, Tupelo; Rosa Marion Fox, Canton;

Cora May Mariott, Glendale, California; Velma Green, Spring Hope, North Carolina; Thyra Goodrich, Clinton, and Miss Mary D. Yarborough, Pickens, Student Secretary of the college.

—Mary Gurney Parker, Secty.

"Can you imagine!" cried Estelle, the waitress. "That fellow I waited on just now said hogs were five dollars now. Did that mean five dollars each?"

"No," replied Tillie, the cashier, "that's five dollars a hundred, of course."

"Hm-m! No wonder farmers are kicking," sighed Estelle. "Imagine, only a nickel apiece for pigs!"

Yes! Capudine is Best For HEADACHE

Because it acts quickly and is easy on the stomach. CAPUDINE relieves the pain—Headaches, Neuralgia, Muscular Aches, and Periodic Pains.

It relaxes and soothes irritated nerves—Welcome comfort restored quickly.

Good for fresh colds—Contains no narcotics—Is not habit forming.

Ask your druggist for Capudine Liquid or Capudine Brand Tablets.

CAPUDINE



ONLY 3 and 3 Guarantees Old Age Security

MONTHLY The Minister Lays Aside The Church Adds Another 3% OF THE MINISTER'S SALARY

then The Relief and Annuity Board GUARANTEES

Through Its Age Security Plan

an ANNUITY for life payable to the Minister at 65

Total cost to Minister runs from \$2.50 per month to \$7.50 per month on salaries ranging from \$1,000 to \$3,000. A like cost to the Church or group of Churches.

Annuities on the above salaries range from \$33.33 per month to \$100.00 per month at age 65 on 35 years of participation. For less than 35 years of participation and greater or smaller salaries proportionate annuities will be paid.

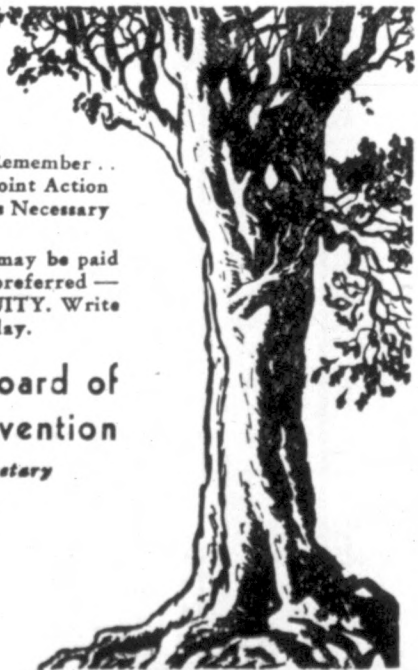
Let the Ministers Act Now Remember... Joint Action Is Necessary
Let the Churches Act Now

If an individual plan, that is, a plan which may be paid for by Minister without aid of Church is preferred—we have it—SPECIAL DEFERRED ANNUITY. Write for particulars giving age at nearest birthday.

The Relief and Annuity Board of The Southern Baptist Convention

THOMAS J. WATTS, Executive Secretary
2002 Tower Petroleum Building
DALLAS, TEXAS

If you have not already asked for further details, please write today.



10¢
25¢

Calotabs

For Biliousness, Sour Stomach, Flatulence, Nausea and Sick Headache, due to Constipation.

CONVENTION SIDELIGHTS

—O—

(Continued from page 9)
ed and well delivered but they were not welcomes or responses.

As a presiding officer, Dr. Sampey rates 100 per cent. He started on time, kept on time and kept going. There were no dull moments.

Whence the memory of man runneth not to the contrary. The committees were largely made up of the same names as of yore—also many on several committees probably due to a scarcity of material as there were only several thousand messengers present.

Dr. Sampey's address was food for the soul of a Christian. Read it. It was the simple confession of a saved man. Fundamental to the core without a single trace of modernism. But those of us who knew him as teacher had been grounded in those very beliefs.

Sign on barroom: (Repealists vowed that barrooms would not return) "Welcome Conventioners." A very casual, not careful peep revealed no customers, conventioners or otherwise.

This happened in Texas according to Dr. Beagle but could be duplicated practically everywhere in many aspects. A Chinese groceryman having been in American 20 years and now rich was invited to become a Christian. His reply was, "I've been here 20 years and you are the first man to mention Christ to me."

Urging the young people not to leave after the Sunday night B. T. U. rally, Dr. Sampey said, "You can do your courting after we adjourn at 9:05." They quit leaving.

FOR MEN ONLY: Woman making speech, "Without women where would you men have been?"

Man in audience, "In the Garden of Eden."

Inman Johnson, Convention song leader, said, "This is certainly a Baptist crowd, only about one-half of you are singing."

The crowd at the Saturday afternoon meeting was like most church members on prayer meeting night—not there.

Rather noticeable: When Dr. Whorton read the report on Denominational Papers only two of the 18 committee members (one from each state) were on the platform as previously requested by Dr. Whorton.

A porter at the depot said to a preacher, "Boss, youse a preacher ain't you?"

"Yes, but how do you know I'm a preacher?"

"Cause you looks so simple."

Mississippians met:

S. G. Posey of First Church, Austin, Texas. They have just reached the 2,026 membership mark. The 1,000 mark was reached in 1917. A recent revival conducted by Dr. E. D. Head, 52 were added to the membership. Dr. Posey is on this summer's program at Palacios. He was the preacher for the state encampment last year.

Miss Sybil Brame of the B. S. U. Department, of whom Mississippians are proud, said in her address, "You must use your young people or lose them."

Dr. J. B. Lawrence, Mississippi's contribution to the Home Mission

Board, gave a glowing and inspiring report on Home Missions. He said, "I'm so much of a preacher that I must have a text and then I'm so orthodox as a preacher that I usually leave the text and forget all about it."

"If our religion fails here how can we expect it to succeed elsewhere?"

Floyd Montgomery is one of a trio of Montgomery preacher boys, the son of Rev. D. P. Montgomery. For 3 years Floyd has been pastor of Mt. Olivet church in Kentucky.

D. E. Montgomery, who did a monumental work at Princeton, is now located at Leesburg, Florida, a city of 6,000, situated in Lake County which boasts 100,000 acres of citrus fruits. A great church of 900 members, a \$125,000 building and a B. T. U. of 170 with 100 additions since going to Leesburg, are some of the items we prized out of Dargan.

Barney Thames has been at Wellington, Kansas, for 8 months. A recent revival resulted in 25 additions. A Sunday school enlargement program is already planned and during the winter the prayer meeting average 120.

It is said that more folks attend the preaching service than attend Sunday school. Asked how he did it, the reply was, "I'm preaching grace."

Merrill Moore is delightfully situated at Newport, Tenn. They now have a great summer program for the association. In one week 3,300 people were reached, literature distributed, posters placed in 28 of the 30 churches and several new B. Y. P. U.'s and W. M. U.'s organized. They have recently organized an associational B. T. U. During Merrill's two years at Newport there have been over 125 additions and the Sunday school has reached the A-1 Standard.

H. L. Spencer is another Mississippian who has strayed to other pastures. He is now pastor of College Avenue Baptist Church of Ft. Worth, Texas. There are 1,500 members; 85 have been added to the church during his few months pastorate; 15 joined the two Sundays previous to the Convention. Total gifts during the last six months were \$11,000.

W. A. Hancock is slightly related to the writer—his sister, Mrs. A. L. Penny, is a good friend of ours, and a faithful member at Pontotoc. Warner is district missionary for Texas district No. 15 and is located at Austin, Texas. (What would Texas do without all those Mississippi preachers?) The district comprises 243 churches, 9 associations, 17 counties, 36,000 Baptists with a population of 400,000. Two of the 9 associations are 100 per cent in giving to missions with several 90 per cent and above.

S. B. Culpepper, a Rankin County boy and married to a Rankin County girl, is doing a fine work at Stevensville, Texas.

Some sayings worth remembering:

Dr. Truett—"The best argument for Christianity is a Christian himself."

"We've had too much cheap criticism of our missionaries."

Dr. John L. Whorton—"Think of

our denominational papers as OURS and not theirs."

"The pastor's attitude determines the church attitude." (So say we.)

"Many pastors are often lazy when called on to do the thing they SHOULD."

"Every one of the 900 families in our church gets the Baptist Standard."

"Some claim that they don't like the make-up of the papers. The make-up is probably better than your support."

"It has caused them to be much more enthusiastic in their support of all denominational causes. It has helped us add 40 per cent to our Cooperative Program support over last year."

(Pastors I read this and take a hint.)

Dr. F. V. Tinnin, Panama—"Many Panama boys play in the streets GUILTLESS of clothing."

"Our main street is named Fourth of July street."

Jacob Gartenhouse—"If the Jews were living at the North Pole you would carry the gospel to them, but here, no man careth for my soul."

James G. McDonald, editorial writer, New York Times—"Baptists have a great responsibility. There is not a village or community where your voice and influence is not heard and felt."

Dr. L. K. Williams, President National Baptist Convention—"Papers now spell Negro with a capital N. We shall try to live so as to deserve the capital N."

Dr. T. L. Holcomb—"We are not training for future service but for a present conflict."

Dr. J. B. Weatherspoon—"Men cannot expect to blunder into skill and wisdom either in preaching or pastoral service. And supremely he must have a vital assurance of God and fellowship with Jesus Christ."

Dr. W. R. Rigell—"It is no time to boast of numbers until we have done something with what we have."

—BR—
M. W. C.

A progressive program applicable in the life of every student was the series of chapel periods given to the discussion of charm. Guest speakers, each chosen for her own charming personality, presented the various phases of charm. The discussions included charm in dress, conversation, table manners, social functions, and the possession of poise. As an appropriate conclusion to these programs, a leather make-up bag was presented to Miss Roma Faye Vinson, retiring president of the B. S. U., as the most charming Christian on the campus.

The Goop Ship Y. W. A. docked Saturday morning after a successful



PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling—Imparts Color and Beauty to Gray and Faded Hair
60c. and \$1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

KNITTING YARNS

AT LOW FACTORY PRICES

SAVE half or more on your Yarns. Buy direct from long-established manufacturer. Quality guaranteed. Write a postal card for 150 free samples and prices. **THE ELMORE CORPORATION**, Dept. "R-15," Spindale, N. C.



Communion Ware of Quality
Best Materials—FINEST WORKMANSHIP—ALUMINUM or SILVER PLATE—Individual Glasses
Lowest Prices. Send for Illustrated Catalog
INDIVIDUAL COMMUNION SERVICE CO.
Dept. E. 1107 McGee St., Kansas City, Mo.

voyage. Captain Breland faithfully guided the ship over rough seas as well as periods of fair weather since the ship left the harbor last September. Constant in their services were the midshipmen. These retiring officers were publicly commended and their successors challenged. Due praise was also given to Captain Breland when she was presented with a small gilt make-up kit, the top of which had a picture of the M. W. C. administration building.

Recognition of faithful service was again evident when Miss Sally Mitchell, Sunday school superintendent, and Miss Emma Mae Pope, B. Y. P. U. director, were given gilt make-up kits, the tops of which had a picture of the administration building.

B. Y. P. U. presidents were elected for the coming year. They were: Evelyn Hickman—J. L. Johnson Union.

Margaret Cassels—A. L. O'Brian Union.

Evelyn Fancher—Winnie D. Bennett Union.

—Ann Lowry, B.S.U. Reporter

More and More . . .

Popular!



Going Into
Second and
Third Editions

Broadman
Books
BUILD

DOLLAR SERIES

Four Latest Titles

Blue Galilee \$1.00

JAMES H. THAYER—Pastor, University Baptist Church, Coral Gables, Florida.

A series of short, devotional messages, beautiful in expression and deeply spiritual in content and application.

Prophetic Preaching \$1.00

WILLIAM R. RIGELL—Pastor, Central Baptist Church, Johnson City, Tenn.

A series of studies in the ministry of John the Baptist, with particular reference to the privileges and responsibilities of modern preachers of the Word.

Jewels of Promise \$1.00

W. M. SEAY—Pastor, First Baptist Church, Anderson, S.C.

A cultured preacher unfolds richest Scripture promises. His grasp of meaning is powerful, his English beautiful.

Universal Messages \$1.00

R. C. CAMPBELL—Pastor, First Baptist Church, Lubbock, Texas.

Of sound interpretation, clear illustration, earnest spirit. Themes of universal importance, throbbing messages.

Baptist Book Store

503 E. Capitol St. Jackson, Miss.